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THE CHURCHMAN

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POETRY.

From the British Magazine.

THE GERMANDER SPEEDWELL.

Thy name, my simple flower, shall raise
One simple sacred thought;
For love, and joy, and hope, and praise,
By silent flowers are taught;
And thou, too, hast a voice and spell,
And sayest to my heart, Speed well!

When pleasure meets thee on thy way,
And lures thee to her bowers,
With eye whose fascinating ray
Would steal thy inmost powers,
Her voice thy parley cannot quell,
But flight is wisdom—speed thee well!

And oh, along the narrow road,
Where thorns, by mercy set,
Fence in the way to that abode
Where thorn is never met,
By JESUS' track thy soul shall tell
The narrow way—there speed thee well!

When, fainting with distress and fear,
Thou liest down to die,
And findest a bright angel near,
And waters gushing by,
Refreshed from that fountain's swell,
To springs eternal speed thee well!

When tempest scowls across the sky,
And clouds obscure thy view,
And faith can scarce a glimpse descry
Of glory bursting through,
Thou knowest where no gloom can dwell;
To GOD, thy light, then speed thee well!

When mercy, peace, and love benign,
Celestial graces, meet,
And all their sweetest spells combine
To lead thy willing feet
To homes where sin and sorrow dwell,
Child of compassion, speed thee well!

When in the vale of death the light
Of heaven shall flood the way,
And at the gloomy glaring sight
Thy dubious soul shall say,
"And is it death? I cannot tell;
'T is life, 't is glory!" speed thee well.

Ay, speed thee well, nor stay till thou
Thy long-loved LORD shalt see;
No angel hand or signal new
Need point him out to thee;
Attracted by some secret spell,
Thy love shall find him: speed thee well!

Where novel glories never cease,
Where choral spirits stray,
Or linger in some bower of peace,
Where sparkling fountains play;
While loved ones, gone before, shall tell
Salvation's story, speed thee well!

Beyond created vision far,
In robe of dazzling white,
From sun to sun, from star to star,
Speed thy unbounded flight;
While JESUS' name and glory swell
Throughout immensity, speed thee well!

Him follow here in tears and pain,
And thou shalt surely be
A follower in his courtly train,
Nor tear or sorrow see:
How bright the goal is none can tell:
The race is short; speed, speed thee well!

CHRIST'S CHARITY SERMON.

Thou shalt love the LORD thy GOD with all thy heart, with all thy soul, and with all thy mind.
This is the first and great commandment.
And the second is like unto it, thou shalt love thy neighbor as thyself.
On these two commandments hang all the law and the prophets.—Matt. xxii. 37, 38, 39, 40.

Hear now the charity sermon of CHRIST himself on this his own text.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth the sheep from the goats.

And he shall set the sheep on his right hand, but the goats on his left.

Then shall the King say unto them on his right hand, come, ye children of my Father, inherit the kingdom prepared for you from the foundation of the world.

For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in:

Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Then shall the righteous answer him, saying, LORD, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?

When saw we thee a stranger, and took thee in? or naked, and clothed thee?

Or when saw we thee sick, or in prison, and came unto thee?

And the King shall answer, and say unto them, verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Then shall he say unto them on the left hand, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

I was a stranger, and ye took me not in: naked, and ye clothed me not: sick and in prison, and ye visited me not.

Then shall they also answer him, saying, LORD, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

Then shall he answer them, saying, verily I say unto you, inasmuch as ye did it not unto one of the least of these, ye did it not to me.

And these shall go away into everlasting punishment, but the righteous into life eternal."

It would, I think, my dear fellow Christians, give just cause of offence to you all, should I now make you an harangue on the subject of Christian charity in general, or on that of almsgiving in particular. Should I not in so doing too strongly say, you are not Christians, you do not understand the plainest, nor feel the most pathetic words of CHRIST? Nay, should I not be guilty of arrogance intolerable, should I presume to add any thing to an address made by infinite Wisdom to the understandings and affections of a Christian audience drawn together on this occasion by the previous power of that very Spirit which dictated this address? Who shall come after GOD?

The eloquence of men—of angels—would be but futility to this. CHRIST hath spoken. You are Christians. Shall I not therefore quit the pulpit, and return into my own extreme insignificance?

No; I perceive by that profound silence, you expect even I should say somewhat. Be it so.

A little time may possibly be passed by us with some profit, and much pleasure, in a few reflections on this wonderful sermon of our GOD and Saviour. We cannot add, but we may, we ought to meditate. Let us therefore cordially enter into the most beautiful of all discourses on the most beautiful of all subjects.

The religion of CHRIST, which, in a thousand places of his Gospel is finely figured to us as light to the understanding, is here, with regard to the heart, summed up in love; love towards GOD, and love towards our neighbor.—GOD himself is a sun, is love. The true religion beaming forth from him, all luminous and lovely, partakes his nature, and imparts it; partakes and imparts CHRIST JESUS, who comes to us as a great light; and the Holy Spirit, who descends upon us as fire, to warm us with charity. Our religion, like the second and third Persons in the Holy Trinity, consists of light and love coessential with each other, and with its source. St. James speaks of them as one.—"Brethren, if any of you do err from the truth, and one convert him, let him know, that he which converteth a sinner from the error of his way shall save his soul from death, and shall hide a multitude of sins." See how error and sin are treated as one; and are not their opposites, truth and charity, one? Most surely.—To know GOD is to love him. To know our neighbor, as of the same nature with ourselves, and as the creature, if not child of GOD, is to love him. To love GOD and our neighbor is to fulfil the whole law of CHRIST; for every man, warmed by this charity, must labor to honor GOD, and cherish his neighbor, in proportion to his degree of love. Truth and charity, or goodness, are, in the real Christian, so essentially united, like light and warmth, their scriptural emblems, in the natural world, as never to be separated. Every one knows how the sunbeams operate on the vegetable and animal creation. The good Christian knows how, in like manner, true religion, the emanation of GOD, sheds daylight on the understanding, charity on the heart, penetrates, pervades, invigorates the soul, and matures its virtues. He experimentally knows how it may, by meditation and devotion, be so focally collected, as to consume every thing in him that is earthly, and assimilate to itself the purer part of his composition, which, thus sublimed, rises and mixes with its connatural element above. By this train of thinking you see how all good Christians are made partakers even of the Divine nature.

And from this view of our religion, as consisting of light and love, the words of CHRIST just now repeated carry us to the consideration of this religion, as operating on the heart particularly, and there begetting love or charity.

Now, it is very observable, that in this love towards GOD and man, our divine Instructer places the sum and substance of all true religion and virtue. It is his own assertion, that on these two hang all the law and the prophets, for in his mouth the charitable are the righteous. St. Paul too maintains that love is the fulfilling of the law. But lest you should take this for an account of the law, as contradistinguished from the Gospel, you perceive our blessed Saviour, in that which I call his charity sermon, states the trial of the last day on the footing of charity alone, as extended, or refused to him in his indigent members. This is the very Gospel; and here its Author lets all Christians, whether real or only professed, know beforehand in what manner he will deal with them at the final judgment. His two sentences are already pronounced and recorded, as the sanctions of his law, "Come, ye blessed of my Father," or ye charitable, "inherit the kingdom prepared for you from the foundation of the world;" and "Go, ye accursed," or ye uncharitable, "into everlasting fire, prepared for the devil and his angels." The execution immediately follows. "These shall go away into everlasting punishment, but the righteous into life eternal."

It is very observable, indeed, till we reflect a little, astonishing, that our LORD, after placing all religion and duty in charity, should further still reduce all charity to alms-giving, whereas St. Paul plainly intimates the possibility of a man's giving all his goods to the poor, without having charity. It is certain, this he may do through vanity, superstition, or hatred towards his relations. But it is equally certain that he who relieves the poor, through compassion for the poor, and love towards CHRIST, is a very different sort of man. This man must be a true Christian, and can hardly be supposed to want in any one respect, at least as much solicitude for the honor of GOD and the safety of his own soul as for the body of his neighbor. If however he hath sinned, (and who hath not,) his fervent, or rather extensive charity shall cover the multitude of his sins. Who is there among us who shall hear the poor man crying to the rich in the name of JESUS for help, and see the rich melting into pity, and its beneficent effects, and will not take it for granted that the latter is a Christian? Change the scene; let the poor man go away unrelieved, who is he that will call his rich neighbor a Christian? It will be evident that this most honorable appellation is, on these occasions, neither given nor refused, at random, if it is considered that Christian faith, the mother of all the gospel graces and virtues, is, in a peculiar manner, the principle and spring of Christian charity. Faith in CHRIST is a firm belief of his doctrines, and of all he hath done and suffered for our salvation. Hence, love for him, and for all that are one with him. Hence, that exquisite feeling which is immediately perceived in every member of CHRIST, when any other is touched. Hence that consent of parts in the spiritual body, which shows that the whole is united to a common head, and animated by one common soul.

It is through this that the sensations of CHRIST are communicated upwards from every individual of his Church, and that he feels in every Christian, I mean, particularly in the sufferings of every Christian, more keenly than he did, in the hands and feet of his natural body, when the nails went through them into his cross. It is therefore on this he founds that idea of charity, which he would have all his followers imbibe, when he represents himself as hungry, as thirsty, as naked, as a stranger, as sick, as imprisoned, in every, the most inconsiderable Christian, who is destitute of meat, drink, clothes, or lodging; or who languishes on a sick bed, or in a jail.

O blessed JESUS! what condescension, what compassion, what tenderness is here! Scarcely the Cross itself can exhibit more. How can a Christian be hard-hearted? Oh! no. A son may tear the flesh from the bones of his aged father, a mother may roast her new-born infant alive, and the corruption of nature may palliate the horror; but a Christian must be tender, must have pity, cannot give up the Son of GOD, who died for his soul, to new and unnecessary distresses, that he may save a few shillings, to be wasted on those pomps and vanities, or on those sinful lusts of the flesh, which he renounced by the most solemn of all vows, when he called himself after CHRIST. This is too much indeed for the new nature to bear. A man born again is like CHRIST, the Author of regeneration; is incorporated with, and lives in CHRIST; is acted by the spirit or mind which is in CHRIST JESUS. How then can that joy or sorrow which is felt by CHRIST be unfelt by a Christian? It is true, the Church is called the body of CHRIST in a figure. Is CHRIST, therefore, to expect nothing more from us than a mere figurative belief? Is the union between CHRIST and a Christian only notional? Is it not as much a reality as the most literal truth could vouch it to be? Nay, is it not a literal truth, that CHRIST gave up his natural body to a most painful and ignominious death, to save his Church, or spiritual body as dearer to him?—And does not the HOLY GHOST, in representing the sin of a Christian as a fresh crucifixion of CHRIST, give us plainly to understand that our blessed Head, mystically indeed, but really and truly, feels in us, his members, as keenly as for us, on the first cross to which we nailed him.

If I should say to my neighbor, I am hungry, and he should deny it, every bystander would charge him, not only with a lie, but with brutish impudence. A man best knows his own distresses. CHRIST, who knows all things, may surely be allowed to know when he himself is hungry, thirsty, &c. To prevent all hard-hearted and selfish cavils on this subject he hath stated the case, asserted his own distress, and put the doubt concerning it into the mouths both of the charitable and uncharitable, "When saw we thee an hungred, or thirsty," &c. To which, lest they should not perfectly believe him, he answers with an emphasis, "Verily, I say unto you, as you did, or did it not, unto one of the least of these, you did it, or did it not unto me."

A fact thus cleared and asserted by our LORD himself, no Christian will dare to question in words. But let it be here observed, that whosoever, though able, does not relieve the distresses of his Saviour gives the lie to that Saviour, by refusing help, more strongly and inhumanly than it is possible to do it in words, or at least disowns all obligation from gratitude, all inducement from hope, and that connexion with him and his body which ought to produce the relief he stands so much in need of, and here so loudly calls for.

Our blessed Redeemer, when persecuted to death by the Jews and Romans, could have easily called a host of angels to his assistance; but then how should the prophecies have been fulfilled, or our redemption wrought? In like manner, when he earned his bread by a trade, or subsisted on the benevolence of a few poor Galileans, and was worse lodged than the birds and foxes, he could have supplied himself from the united treasures of heaven and earth; but then how had an example of infinite humility, self-denial, and contempt for worldly pomp and riches been set us by him who best knew their insignificance? As he acted in his natural body, so does he in his spiritual. He is able of himself, and without aid from his creatures, or even in defiance of the whole world, to make comfortable provision for all his wants, and relieve himself from every species of distress down to that which may affect him in his lowest or most deplorably afflicted member. But were he to do all himself, how then should our love towards him, or his members, and our Christian brethren be exercised? How should our gratitude for his infinite goodness to us be ever either cultivated or exhibited? By this means the lovely band of Christian charity, adorned with ten thousand graces, being dissolved, the Church must be separated from its Head, must die, must crumble into a dust of individuals, ugly and unhappy.

No, my dear Christian audience, CHRIST the express image of GOD, by whose death we are delivered from eternal infamy and misery, and entitled to infinite glory and happiness, is ever among us, and continually presents himself to us in his image; that is, in every Christian, but more eminently in every poor distressed and destitute Christian. Let us look on these with some share of that pity wherewith the Son of GOD hath looked on us, in the filthy rags of our sins, not strangers only, but aliens and enemies, sick to death eternal, sold, enslaved, imprisoned: let us melt into pity for these little Christs, and in them hear the voice of the Son of GOD, who cries out, I am an hungred; O you whom I have fed with my own flesh and blood, give me to eat. I am thirsty; O you, for whom I opened in my side a living fountain, give me to drink. I am naked; O you, whom I have clothed with my own proper righteousness, give me clothes. I am a stranger; O you, whom I brought by adoption into my Father's house, take me in from the rain and snow. I am sick and in prison; O you, whose mortal disorders I have healed, whose souls I have redeemed with the price of my blood out of the hands of your enemy, who had taken you prisoners, and tyrannized over you at his will, come to me with medicines, come to me with the sum I owe, and set me at liberty. Help me, you who hold all your riches in trust from me, with a little of my own. I died for you; O my friends, my brethren, suffer me not to perish again through want, while you abound with every comfort, every luxury of life. You may relieve me, without sensibly curtailing the smallest of your innocent enjoyments. Live in affluence, but suffer me not to starve.

Take now the conclusion of this whole matter in the words of our LORD himself; these, the hard-hearted, the impious, who had no feeling, either of nature, through their fellow-creature, or of religion and gratitude, through their suffering Saviour, shall go away into everlasting fire; but the righteous, that is, the tender-hearted, the lover of CHRIST and Christians, who melted at the miseries of his Saviour in all his members, as through the close connexion of one common nature, one soul, one body, shall go away into life eternal.—*Rev. Philip Skelton.*

From the British Magazine.

COMMERCIAL EDUCATION.

There is in my parish, among other places of education, a commercial school, kept by a most respectable individual assisted by his son. Circumstances connected with the erection of a Protestant Episcopal chapel brought the schoolmaster and myself more than once into contact with each other. In the course of time I suggested to him the propriety of my attending his school for the purpose of examining the boys in the Catechism, and giving them at the same time such instruction in religion as they might require. Though I disclaimed all interference with secular matters, the schoolmaster *at first*, as I expected, had some little reluctance to accede to my proposal; but seizing my opportunity from time to time, I succeeded effectually in removing his objections. It is now something more than a twelvemonth since I have begun my *weekly* visits to this school, and, setting aside the time spent in my church, there are few half hours in the week which afford me greater satisfaction than the half hour which I spend at this school; not, I hope, because it is something new, but because it is something old—I mean, an attempt to put more effectually into execution the rule of the Church, which requires that the youth of the several classes of society should be instructed in the Catechism by her ministers. The schoolmaster assures me that the behavior of the boys is improved since the commencement of my visits, and traces of this improvement are easily discerned by myself. The system which I pursue is nearly the same as that which is adopted in my national school. To learn the Catechism by heart is the first thing which I require of the boys. I then put into their hands, and they are pleased with the present, a neat blank book, which I call their text-book. In this book, week by week, they write down and learn by heart texts of Scripture which prove the doctrines of the Catechism. This gives me an opportunity of stating, and as far as may be explaining, these doctrines, and of proving to my scholars that the doctrines of the Church are the doctrines of Scripture. The text-book commences with, "The Necessity of Baptism to Salvation," or words to that effect; a line is then drawn under these words, and the scripture proofs follow—beginning, as is natural, with St. John's gospel iii. 5, or passages of a similar import. Then comes the baptismal vow, then the several articles of the Creed, distinguished from each other with the line, the scriptural proofs following, and so on through the Catechism. Ken's Manual I put into the hands of my scholars as a book of devotion.—This, and any other books which I may think it expedient to give them, I hope will be preserved in conjunction with the text-book, as manuals of piety, records of sound doctrine, and as monuments in after-life of the anxiety of a minister to train up the child in the way in which he should go. I would rather recommend my plan for adoption from its conformity with the rules of "the holy Catholic Church," than from any *visible* effects which it may produce; but in the mean time I may say, that the present appearances are very encouraging. The boys are delighted with what they consider my notice of them; they greet my arrival with their innocent smiles, and they are ready to do or learn any thing which I require them. I use my best endeavors to convey my instruction in a pleasing manner, and I do not forget often to enforce the necessity of their showing, by their behavior at church, at school, and at home, that they derive benefit from my instructions.—At all events, the half hour passes without being irksome to either party.

The sketch which I send you is very imperfect, and, on the other hand, enters into details which perhaps are quite subordinate questions. But I should be happy if I could be the instrument of calling attention to what all must admit is a most important subject. Political events, if any would wish to appeal to them, but too forcibly prove this assertion; and we miserably neglect the signs of the times, and, I may add, the merciful warnings of GOD's providence, if we confine our attention to the education of the poor. Any great expenditure of money is not required; the classes of society with which we are now concerned have the pecuniary means for educating themselves. The great object is, to *regulate* that education. I have shown, in one instance, how that may be done without sacrifice of capital, and with but little sacrifice of time. Let me earnestly exhort my brethren in the ministry, if I may do so without presumption, in this respect to follow my example.—The great point to be attended to is, the character, principles, and capability of the schoolmaster. I believe that there are numbers of schools, of both sexes, of the same description as that to which I have alluded, that, with a little management, might be brought under the guidance of the Church. I propose, with your permission, to continue this subject in some of your future numbers, and then I will take the opportunity of suggesting the expediency of adopting the proprietary system, with some modifications, in those places where the establishment of a commercial school may be required.

ADDRESS OF THE WESLEYANS OF IRELAND TO THE QUEEN.

The preachers of the Wesleyam Methodist connexion in Ireland, at their annual conference, agreed to an address to her majesty, which contains the following passage: "Notwithstanding, as humble preachers of the Gospel of CHRIST, we are unaccustomed to mingle in political contests, or to take part in the collision of conflicting parties, we cannot conceal from ourselves that your majesty has ascended the British throne at a time the most momentous to the interests of true religion that has occurred for a long period in the annals of our country. A spirit of change and innovation in some, and of hatred and avowed hostility to the reformed religion in others, seems to threaten, in the present day, not only to impair the efficiency of the Established Church, but wholly to subvert it in this part of your majesty's dominions. Voluntarily but firmly attached, like our venerable founder, the Rev. John Wesley, to the united Church of England and Ireland, and having extensive opportunities of observing the laudable and daily exertions of the clergy, especially in this country, to spread scriptural truth, we are sensible of the great importance of such an establishment, as the most effectual means of promoting the future happiness of your people, as well as the firmest stay of your majesty's throne and government; and we rely with confidence and humble expectation, that the zeal and attachment to the Protestant religion, which have so long distinguished your royal predecessors, will suffer no diminution in your majesty's person or government."

COMMUNICATIONS.

For the Churchman.

The Life of the Rev. Rowland Hill, A. M. By the REV. EDWIN SYDNEY, A. M. First American Edition. New York: D. Appleton & Co. Stereotyped by Conner & Cooke. 1834. 12 mo. pp. 412.

NO. V.

We have now an opportunity by which we may see to what all irregularity and disorder—all deviations from established rules—all defiance of lawful authority will tend, and in what all such proceedings will end. Thus we see distinctly the tendency of all the doings of Wesley, Whitefield, and Hill, in the increase of a stubborn, forward, and restless *sectarism*—a sectarism like the horse-leych which never saith, "It is enough." This Mr. Sydney and his pious brethren in the Church of England see, and with which they are so affected that they cannot be persuaded to deviate a hair from prescribed rules. It is by such men, in the exercise of an honest consistency we mean, that the Church is enabled to hold on and increase: it is by observing canons, rubrics, and orders, that sectarism is rebuked and stayed; but how to redeem the nation from that in which it is already involved, more particularly that which has risen out of the insubordination of these three *great men*, is not within the wit of man to devise.

We would that all Churchmen should carefully mark the occasion by which the irregularities we have deplored came in, and became the source of so much distraction in the Church.—The *occasion*, as we have been led to notice the case, was in the depressed state of religion, both in doctrine and practice, in the national Church, at the time our Wesleys and others began their labors. Let us just glance at the state of religion in the colonies in those days, for the transition is natural. What was the character, generally, of Episcopal ministers who were sent out from the parent Church to support her cause on this side the water? The answer is at hand. They were of a *stamp similar* to those at home, too many were so worldly, so covetous, so light;—so spiritless their ministry, and so void of Christian knowledge their doctrine, that the whole episcopacy was denounced as a system of mere formality, without life and without hope! Now what has caused such a change for the better among us? Here also the answer is near.—The cause is simply in the revival and progress of an evangelical ministry. And just in proportion as this distinct and peculiar ministration has advanced, so the Church has advanced, and really no farther; for where this ministration is not in operation there is still the shadow of death, and the region of the dead. Clergymen may *read* prayers and deliver *moral* discourses—they may strictly observe rubrics and canons, and so far *duly administer the holy sacraments*, but by these means scarcely one ray of divine light will be communicated to those who sit in darkness, nor will one soul be quickened among those who are dead in sin.

There are Churchmen also, who may look on the other side of this case, and they will see how vain are all those attempts to revive the Church, and to keep it lively and thriving, while the hope rests chiefly, if not entirely, on the propagation of the pure doctrines of Christianity, without due regard being paid to the rules and orders and discipline the Church enjoins.—Under this mistake, yea presumption, the *Methodists* went forth they broke over all prescribed bounds, they trampled in the dust all authority and rule—each one became a law to himself; they preached, we will admit, in substance the whole Gospel of CHRIST, that very Gospel which the Church developes and commands in all her ministrations; but how did these evangelical measures work, and in what state of things did they terminate? We have seen, yes most surely we have seen, that they have resulted in a most preponderating and irresistible sectarianism. Almost every thing peculiar to the Church has run out, the spirit of the episcopacy has in some cases totally evaporated—the final results of Mr. Hill's ministry are seen in the aggrandizement of the sects; the supply of Surry Chapel pulpit is left wholly under the influence of dissenterism, and his other chapels, Wotton and Leamington, are given "by will" to the *Village Itinerancy*,—an establishment, the whole object of which is to furnish a *dissenting ministry*, and to gather and build up *dissenting congregations*. And this must be the consequence and final issue of all attempts to build up the Church, but as the Church herself prescribes, and in the use of those very means she furnishes!

And here we cannot help noticing some of those tendencies, as they appear in *voluntary societies*, to an influence which very often overrules and supersedes the more regular operations of the acknowledged authority of the Church of CHRIST. *The Village Itinerancy*, for instance, is the head of all that part of the Church which has been originated by its agency and by the ministry which it has supplied, and of all the congregations committed to its care.—The *missionary societies* are the heads severally of all those ecclesiastical establishments instituted by their means. Now this is a *new* and strange kind of *headship* assumed and admitted in the professing Church of CHRIST. But novel and strange as this may appear, it is overwhelming and domineering, we had almost said, it has become a nuisance. A Presbyterian minister said in our hearing, not long ago, 'These *agents* are so frequently coming into our parishes, making such *demands* upon our people, and driving aside our pastoral authority, that I for one wish we were well rid of them.' These *societies* have rules and orders drawn up according to their ideas of *expediency*, not according to the absolute authority of GOD's holy word.—Now if the churches so raised are to obtain help and succor from these societies, these churches must submit to the headship of these societies, whether or not these societies are in submission to the headship of CHRIST! Hence it is to be feared that the church, so called, in her labors is as often impeded and embarrassed by the rules of these societies as she can be assisted by them.—It may appear to be very good and wise that separate and *Independent* congregations should be aided by these voluntary societies, because, they not being associated under any one common head can have no common discipline or government to establish; it is wholly a case of expediency among them to which they submit in the liberty of their own independence without regard to any paramount authority whatever.

The (*London*) *Missionary Society* was most expressly instituted upon this "fundamental principle;"—"not to send Presbyterianism, Independency, Episcopacy, or any other form of church order and government, but 'the glorious Gospel of the blessed GOD,' to the heathen; and that it should be left (as it ought to be left) to the minds of the persons whom GOD may call into fellowship of his Son from among them, to assume for themselves such form of church government as to them shall appear most agreeable to the word of GOD." With this non-sectarian and catholic *fundamental principle* the religious public was mightily taken: we are free to confess that we were all wrapped up in it! And it must be admitted also, that great and wonderful have been the achievements of this society.—But surely there never was a more complete fallacy practised upon the minds of sober and intelligent men than that which is contained in this "fundamental principle." How was it possible that the Gospel of the New Testament should be preached to the heathen, and among them, finally, Christian societies or churches should be instituted, and pastors set over them, and yet no *order* or *form* of church government established? The idea is preposterous, and the thing impossible. We have only to look at these missions in operation and observe how this "fundamental principle" is reduced to experiment, and we come to the conclusion that things could not have been otherwise in the fact of the case than they really are, which will be to be seen just the reverse of what was promised. The missionaries sent to the South Sea Islands were all of them dissenters, and mostly of the Independent or Congregational denomination, and they have set up in these islands just so many congregations of this sect. It is hoped that nobody will say, or even think, that we are hereby uttering any thing to the prejudice of these indefatigable and successful missionaries; GOD forbid that we should take upon ourselves to censure or traduce a work so manifestly a work of GOD, or to denounce workmen equally owned of GOD, for they could not have done otherwise than they have done! If they had been Presbyterians, instead of Congregationalists, they would have set up Presbytery—or if Episcopalians, they would have forwarded Episcopacy, and so of the rest. But that so many wise and good men should have flattered themselves, and the religious community too, to a vast extent, that they could propagate the Christian faith among the heathen and yet set up no form of church government!! As to the heathen themselves, when converted, choosing a form of government which they should devise out of the word of GOD is a fallacy yet more preposterous than the foregoing. But with this "fundamental principle" Mr. Hill was extravagantly delighted, indeed he applied it to all his movements, or rather he attempted so to do, and always failed, as we see in all his establishments becoming so many dissenting sects.

The Church of England in the present day occupies a most prominent and commanding station in the face of the whole Christian world. Her clergy, we are told, (and a goodly number of them we actually know) are not now to an alarming extent as they once were, feeble, effeminate, dissipated, votaries of pleasure, dull and insipid, having the form of godliness, but *denying* the power of it, but an host of faithful men—"the sacramental host of GOD's elect"—and they have taken, as it becomes them, the front line in the hottest battle. We are told too that they are, in point of evangelism, some paces in advance of their dissenting brethren, and that they combine all their energies and all their zeal with all that is orderly and regular. If we may judge from those of their works and labors which come to us across the water, we should conclude that they are not a little impressed with the manifested "signs of the times:" that the impression on their souls is deeper and more indelible than what can be traced out on the souls of their brethren of other communities; and while they maintain a full tide of feeling and interest on all the good and happy exertions which distinguish the age in which we live, they have also a clearer insight into a great deal that is hollow, and unsound, and feeble in some of the boasted achievements of the day. They boldly enter the chambers of imagery and bring out to the light the fraud carried on there. They climb up into "high places," and denounce the "wickednesses" done there also. They descend into "deep places," too, into dens of sensuality and corruption, and expose the whole mass to public reprehension. They are not nice on points of mere speculation, but they maintain and fully declare whatsoever they conceive to involve the Christian life and practice. They venture to suspect, and to declare their suspicions, that a millennium of glory and happiness is not so ready to break upon this wicked world as some religionists declare. They venture even to suspect the genuineness of the connexion between the *assumed grace* of the present age, and the *glory* of the age to come. With the air of romance a popular declaimer '*Resolves*, That the moral aspect of the world at the present moment invites the friends of the Redeemer to attempt great things for his glory, and while the spirit of Christian love pervades his Church universal, we may look with grateful and animating confidence for the speedy triumph of the Gospel.' As if the renovation of mankind was to be effected by popular *resolutions*. How much more affecting, and how applicable to the times in which we live are the annunciations of JESUS and of Jude, of Peter and of Paul, "Behold, I come quickly. Behold, the LORD cometh with ten thousand of his saints to execute judgment upon all. The day of the LORD cometh as a thief. When men shall say peace and safety, then sudden destruction cometh upon them." While these bold men in the *Church* are sounding the alarm upon the holy mountain, a voice from the *tabernacle* joins issue with that from the Church, one faithful and fearless witness ventures to declare, that, "all things indicate that we are on the eve of some fearful crisis."*

A recklessness of *schism* appears to be the raging *heresy* of the day: it is nothing accounted of with the great mass of professing Christians: *the* Church is not to be found in any part of this world in the form and character by which she was known and acknowledged in the apostolic age: *doctrine* is every thing, *government* nothing; or, if there be any thing in government, it is reduced to a *general expediency*. To this heresy, if heresy it be, no Christian minister

* Late Rev. William Thorpe of Bristol, in a series of lectures on infidelity, delivered in Whitefield's Tabernacle, London.

since the days of the apostles has more amply contributed than Rowland Hill with his forerunners Wesley and Whitefield. This doctrine exactly suits the taste and wishes of the religious multitude, and we are taught to look for *the* Church in the variety of names, and forms, and faiths by which believers in revelation have distinguished themselves all over the world: and if any body of Christians claim to themselves a more sacred and intimate relationship to the primitive church by the doctrines they believe and the discipline wherewith they regulate ecclesiastical affairs, they are looked upon with a jealous eye, and very likely denounced as bigots and fanatics only fit for the dark ages. Still we must cling to the persuasion that somewhere upon God's earth is to be found a body of *believers* who can trace back, step by step, their relation to *primitive believers*; can make it appear that they have now in essence the same faith, the same ministry, the same sacraments, the same government. This body of believers may be divided into local sections, they may be scattered over all the earth, they may have corrupted themselves in many particulars, and they may be disguised and disfigured by many a silly superstition, but still have reserved all the essentials of their original church state. This is the *church state* for which we contend, and wherever we find a body of believers with these marks and characters we shall be inclined to acknowledge them for the Church of Christ. And as to others not so marked to their own Master they stand or fall—they are not referred to our judgment.

For the Churchman.

HISTORY OF GRACE CHURCH, JAMAICA, L. I.

(*Concluded.*)

In 1790 the Rev. Wm. Hammel succeeded Mr. Bloomer as minister of the churches in Jamaica, Newtown, and Flushing.

May 12, 1794. A meeting of the rector, wardens, and vestrymen of each of the three churches was held in Jamaica. Proposals made by the Rev. Mr. Hammel; 1, that his salary was insufficient for his support; 2, respecting the calling of an assistant minister; 3, requesting to alter the turns, to preach a sermon in each church in the morning in one town, and in the afternoon in the other. On the first proposition it was agreed to raise the salary of the rector to the following sums:—Jamaica, 40*l.*; Newtown, 40*l.*; and Flushing, 35*l.* a year, to commence from the 1st of May. The second proposition was referred for consultation. The third proposition was agreed to.

1795. A general dissatisfaction arose in the parishes, on account of the imperfect manner in which the Rev. Mr. Hammel performed the public services, his eyesight having become much impaired, and sickness and infirmity having to a good degree disqualified him for the duties of his office. At a meeting of the three vestries, held August 17th, Mr. Hammel left it to their decision whether he should be continued as rector, whereupon, it was unanimously resolved to request him to resign his rectorship; and this he did. His salary was continued to November 1. Money to some amount not recorded was raised for him; and the following application was made to Trinity Church in his behalf. "We whose names are subscribed have been appointed a committee by the congregations of the Protestant Episcopal churches of Jamaica, Newtown, and Flushing, for the purpose of soliciting your attention to a subject in which the interest of humanity is nearly concerned, and which to a certain degree involves the reputation of our Church for kindness and liberality to her servants. In executing the business committed to us, we beg leave to represent to you that the Rev. William Hammel has been, for several years past, our minister, regularly performing his ministerial duties, until he was disqualified by ill health; that for many months past it has pleased God to afflict him with the loss of his eyesight, and other bodily infirmities, so that now he is totally incapable of discharging his pastoral office among us; that in consequence of his diseases he has been induced to resign his rectorship, and will soon have no means of subsistence; that we have continued his salary up to the present month of November, and intend to present to him a small donation collected in the three towns; but as this will be in a very short time expended, as he will then be reduced to a state of extreme necessity, and as it will not be possible for us to support two officiating clergymen, whom we hope soon to obtain, and at the same time to have Mr. Hammel pensioner on our bounty, we have taken the liberty to lay his deplorable situation before the corporation of Trinity Church, earnestly begging, and humbly hoping that they will grant such relief, and in such a way as their wisdom and liberality may dictate." Signed by C. Smith, D. Titus, William Ustick, each a warden of one of the churches concerned.

October 22, 1795. At a meeting of the wardens and vestrymen of the three churches, after a long dispute about the glebe at Jamaica and the money for which it was sold, whether Newtown and Flushing had not the same right in it as Jamaica, (this question was disputed when Mr. Hammel was first chosen rector, and the possession of it allowed to Jamaica,) it was proposed by Mr. Titus, and seconded by Mr. Delafield, "that if Jamaica did not propose to lay out the money they had in hand to purchase another glebe for the use of the three churches;" to which it was replied by the vestry of Jamaica, "that they had no objections to lay out the money for a glebe, if the other towns would put in as much in proportion as Jamaica; and if Newtown and Flushing were not able to put in their part, that Jamaica was willing to advance all moneys in hand, if Flushing and Newtown would allow interest for whatever part Jamaica should advance beyond its proportion." On the contrary, it was maintained by those of Newtown and Flushing, "that Jamaica should first lay out all the money they had received for the glebe, and then they should come in and advance their proportion with Jamaica of what was deficient." The vestry of Jamaica absolutely refusing to listen to these terms, the churchwardens and vestrymen of Newtown and Flushing went off in a very abrupt manner, leaving the churchwardens and vestrymen of Jamaica to themselves. Upon this there was considerable disposition among many to dissolve the union of the churches. Indeed it was the opinion of some (and afterwards admitted by the vestry of the church at Newtown) that the demand upon the church at Jamaica for a division of the proceeds of the glebe had been renewed merely to afford a plea for advocating the separation of the parishes.

During the vacancy, the church at Jamaica called the Rev. Charles Seabury for six months, offering him 50*l.* for that time. He arrived February 15, 1796, and continued until March 2d, when, on the sudden death of his father, he left Jamaica, and did not return. It does not appear that the other churches united in the call. In October, 1796, the church at Jamaica made application to Trinity Church, New York, for assistance, declaring that, for a considerable time past, they had been destitute of a minister; that their church was out of repair, and that they were unable to raise funds for that purpose, or for the purchase of a glebe. To this call Trinity Church responded.

May 10, 1797. The church at Jamaica united with the church at Flushing in calling the Rev. Elijah D. Rattoone as rector. St. James' Church, Newtown, called the Rev. Henry Vandyke, thus separating itself from the other churches.

April 20, 1802. The Rev. Mr. Rattoone laid before the vestry a call received from St. Paul's parish, Baltimore county, Maryland, and declared his intention to accept it.

September 19, 1802. A communication was opened between the churches of Newtown and Flushing for a union; and they united in calling as rector the Rev. Abraham L. Clarke on the 20th day of April, 1803.

January 1, 1803. The Rev. Calvin White was called to Grace Church, Jamaica. He resigned August 17, 1804.

May 1, 1805. The Rev. George Strebeck was called to take charge of the parish. He resigned the same year.

April 8, 1806. Rev. Andrew Fowler called.

May 1, 1807. The Rev. John Ireland called, with a salary of 200*l.* per year.

April 1, 1808. Rev. Edmund D. Barry called for one year.

The Rev. Timothy Clowes was called to succeed Mr. Barry. He remained the minister of the parish from April 23, 1809, to April, 1810.

May 1, 1810. Rev. Gilbert Sayeres called.

May, 1830. Rev. W. L. Johnson called.

For the Churchman.

PSOMISMATA.—NO. III.

"As flower seeds far by the wild winds spread,
So precious thoughts are strewed."

We are made up of sad, thoughtless, inattentive materials, liable to be allured with present objects more than we should be. In this carnal state we are terribly apt to be carnally minded, and this generates death to the soul. To have a life hid with Christ in God is a state infinitely beyond that which human nature can ever reach. He that created souls can alone recreate them, and enable us to live above ourselves and above the world, that we may be brought into a state of newness to God. For the accomplishment of this sacred purpose, we must have our afflictions on the earth. We are all born to have them as sinners, and, when born again, they are perpetually needed to bring us near to God: and as we are prone to continual backslidings and revoltings, a repetition of them is equally needed, to prevent us from getting wanton, careless, and secure. Holy patience is not the natural growth of the human heart, yet in that frame of mind we can alone find our resting place in a trying hour:—we must be *still*, that we may know the Lord our God. It is a good sign when afflictions draw us nearer to God, instead of driving us farther from him.—Sanctified afflictions are spiritual promotions:—what a mercy to be better for the rod!

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None more readily find patrons and hearers, than those who abuse every body else, and immoderately extol themselves.

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A few evenings since, I chanced to be walking on the Battery after dark. The crescent moon and her attendant planet were shining brightly on the still calm waters; casting one long train of unbroken light across the bay. In the distance, the low shores of Jersey, with here and there a solitary and twinkling light, were softened down, and almost hidden, by the thin haze which was rising around. At my feet, the ripple scarcely broke against the pier. The whole was a scene of solemn majesty, peace, and rest. *I turned, and looked upon the city.* The dark houses, barely lighted by the dusky lamps; a lurid glare filling the atmosphere; the stars almost hidden by the smoke; and one continuous harsh murmur,—the voices of men, the noise of carriages, mingling in one roar, like the breakers beating on a rocky coast; and ever and anon, a solitary shout, or the distant barking of a dog rose above all. Such, I thought, are the works of God, and such the works of man:—here they are brought close into comparison together.—How calm and lovely is the one; how void of beauty, how full of discord is the other! How does the former manifest a Being of wondrous power, and superexcellent intelligence; the other a creature of finite abilities, and limited capacity! And yet this creature sets up itself in proud defiance. Immersed in its own petty schemes it forgets Him who "hath measured the waters in the hollow of his hand, and meted out the heaven with a span." Willing to cleave to the dust, it looks not above; nor exerts that spiritual nature with which it is so wonderfully endowed. While the works of God all rest in peace, and invite to love, passions rage through the heart of man; and enmity but calls aloud to enmity to join in the combat. "Vanity of vanities, all is vanity!" And then I thought of the child of God and the follower of the world:—how beautifully are their opposite conditions here pointed out! The love, meekness, and dignity of the Christian; the beauty of holiness; the softening and melting influence of his character, such as the scene before me. As the moon shines equally on the whole of the waters, though, to the observer, its light seems bound to one narrow slip, so does the Christian enlighten and beautify the whole world, though apparently confined to a limited and humble sphere. He is the salt of the earth, and no part is free from his prayers and his example. He is not of the world; he has come out of it; he stands above it; its atmosphere but tarnishes and bedims his lustre; its varied contests and disputes but ill accord with the calm trust which he places in his Saviour; and those who hurry by in their excited pursuits but jostle him from his narrow path.—And, while the mists of imperfection still hang heavy around him, they soften down his character by humility, meekness, and long suffering towards others. And though, as the moon, he must shortly sink into darkness, yet a day of glory comes, and a light arises, of a brilliancy far more excellent. And is not the heart of the worldly man like that dark city? Vanity and folly there run their headlong course; there is laughter, but it is the laughter of madness; there is pleasure, but it is the pleasure of delusion.—Light there is, but it is dim and deceptive; and it rather assists the depredator than the honest man in his pursuits. And is there not the continual roar of unsatisfied restlessness? That voice within, which ever crieth Give, Give? And, amidst the general and universal commotion, is there not, ever and anon, the scream of misery, and the shout of warring? Oh! that man would but search for wisdom, and give his heart to understanding;—that he would but sometimes turn aside from his dusty path, and look up to the works of God; that he would for a moment reflect on the end of life, and to what all around him is hurrying! And that he would remember that the swift current of time is bearing him along, and if he misses the haven of peace, he must for ever be tossed on the ocean of despair. As the tree falleth so must it lie; he who lives to the world, must expect to die to eternal misery.

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The lukewarm and nominal Christian takes two crutches in his hands,—religion and the world. If one fails him he leans on the other; but they are both so slender and apt to break, that he is in continual fear and danger of a fall. The strong Christian has but one stick,—dependence on the love and merits of his Saviour; but it is so strong, and so much to be depended on, that he goes on his way rejoicing, without danger or difficulty. At a distance the man with the two crutches appears to be the best off, but approach, and the deception is immediately obvious. So, also, the one looks upon his religion as but one of a number of duties, each entitled to its own comparative and separate place in his actions. The other founds all duties on his religion, and considers every thing else of inferior worth, and which must spring from this root to be of any value whatever. Reader! which of these art thou?

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Covetousness makes a man miserable; because riches are not means to make a man happy: and unless felicity were to be bought with money, he is a vain person who admires heaps of gold and rich possessions. For what Hippomachus said to some persons who commended a tall man as fit to be a champion in the Olympic games. "It is true, if the crown hang so high that the longest arm could reach it." The same we may say concerning riches,—They were excellent things if the richest man were certainly the wisest and the best; but as they are, they are nothing to be wondered at, because they contribute nothing towards real happiness: which appears, because some men choose to be miserable, that they may be rich; rather than be happy with the expense of money, and doing noble things.

T.

For the Churchman.

EPISTLES OF IGNATIUS.

Mr. Editor,—I was much gratified, as well as interested, in the communications contained in your paper of last week, relative to the treatment which the Epistles of Ignatius have received from the Rev. Dr. Miller. I say *gratified*—not because I would take pleasure in the simple fact of an adversary's overthrow, but because Dr. M. has at last *deigned* to reply to the "weak and silly charges" of his assailants. Every body knows that since the able and triumphant refutation of his work upon church government by Dr. Cooke, the public have never been favored with any thing in the shape of a reply. This is particularly to be regretted in reference to his quotations from the fathers, inasmuch as he professes in his late communication to be able to furnish a "clear and conclusive refutation of all that has been urged against the fairness of his statements" in this respect. But it is not my object, Mr. Editor, to dwell upon this subject at present, or to enlarge upon the consistency or inconsistency of Dr. M. in the premises; but simply to notice a point, which must have occasioned to all your readers a degree of surprise equal to that with which you yourself appear to have regarded it. Dr. M. says, "After all, however, I have no interest in disproving the genuineness of the Epistles of Ignatius. The representation which he gives of the Church in his day, is that of *strict Presbyterianism*." Now, Mr. Editor, this is not the first time this assertion has been made. Mr. Barnes, in his "Review of Episcopacy Tested by Scripture," urges it in still more explicit and astounding terms. Speaking of these epistles, he says—"To our eyes, they seem to be a plain straightforward account of the existence of Presbyterianism in his time.—They are substantially such a description as a man would give, writing in the inflated and exaggerated manner in which the Orientals wrote, of Presbyterianism in the United States." I must confess, Mr. Editor, that ever since I first encountered this, may we not say ludicrous opinion, my curiosity has been not a little excited, to witness the ingenuity of our Presbyterian adversaries, in their efforts to justify it. It is evident, from the reiteration of the sentiment, as well as from the high authority from which it proceeds, that it is not a mere extempore thought, suggested by the exigencies of the occasion, but the substance of a theory, deliberately considered and framed, as a refuge from the rickety shelter of "disputed genuineness."—And my object in now bringing it prominently into view, is to elicit, if possible, something more satisfactory than the naked sentiment. I would ask, however, in conclusion, if Ignatius has given us a *plain straightforward* account of Presbyterianism, why have not the advocates for parity availed themselves of his testimony, in order to strengthen their side of the argument? Why have they chosen, instead of producing such an important witness as this, virtually to concede his Episcopacy, by hinging upon the *doubtful* genuineness of his epistles?

P.

For the Churchman.

Mr. Editor,—I have read the article in your last number, professing to be a reply to my remarks inserted in the number for November 18. You will do me a favor by giving this communication a place in your columns, and I promise to give you no further trouble on this subject.

It is far from my intention to enter into any controversy with such a writer as "Aleph." In giving my reasons, I shall be obliged to take notice of the most striking features of his reply.

In the first place, his language is such as I can neither consent to be subjected to, nor condescend to employ. "Pseudo criticism, unfair and puerile review, transatlantic* Zoilus, Lynx-eyed gentleman, ignorant sneerer, arrogant dictum," and such flowers of rhetoric, are pretty sure indications, that the writer who scatters them so profusely, feels the weakness of his cause, and gives vent to his vexation. The most liberal use of this sort of phraseology will not strengthen a feeble proof, much less supply the want of argument altogether.

In the next place, "Aleph" rests his defence of the work in question very much on the authority of "distinguished" recommendations, and "laudatory criticisms which have hailed its appearance." Now I claim the right of judging for myself, and can take no man's authority as a substitute for my own examination. So far as I have examined, I have expressed an opinion, of the correctness of which I am more strongly convinced than ever. It is because the "Dictionary" has been so extravagantly eulogised, both by the author and his friends, that I felt it my duty to expose some of its errors and inconsistencies. Surely, when so many praise, the censure of one is of very little importance, unless indeed it should after all prove to be well founded. Hebrew literature has received an impetus in this country, and its progress will try Mr. Roy's "work, of what sort it is." I have ventured to "oppose my judgment to the mass," and am content to wait the issue.

I decline all controversy with this writer, because he is uncandid, and avoids the points in debate. He tells me, that aleph is not a word, but merely an alphabetical letter. Does he mean that the first letter in the Hebrew alphabet has the various meanings which the Dictionary appends to the term? This were too absurd to be supposed. Aleph *is* a word, in the singular form, (sometimes with a segol, and sometimes with a kametz,) used a multitude of times in the sense of *thousand*, and, in the plural, meaning *oxen, kine*. I leave the reader to make his own comment. Perhaps it may induce him to doubt, whether the Cabbala, the book Zohar, (which, by the way, although it assumes a name indicative of *light*, is acknowledged by all who know any thing about it, to be too dark and mysterious to be comprehended by ordinary minds,) and the Rabbins, have been very deeply searched, in order to ascertain "the primary idea of the original root."

Again, I denied the correctness of the remark on aleph as a servile letter, and this writer very gravely communicates the information, that there are eleven serviles and the same number of radicals, and teaches me how "the Hebrew grammarians called them technically," concluding thus: "Now what has the critic gained by his profound criticism on this point? We believe the public will decide that he has but exposed his ignorance." A man must be lynx-eyed indeed, to espy any thing like an answer in this.

In connexion with this reason, I beg leave to call the reader's attention to "Aleph's" remarks on Job iv. 18. He says, that my assertion, "that we have only Mr. Roy's ipse dixit for" the interpretation given "is untrue, for it is the meaning given by David Kimchi and the Targums." Now a moderate degree of candor would suggest to a reader, that I intended to confine myself to what the Dictionary contained under the word considered. That other authors had given the same meaning is nothing to the purpose; there we have only Mr. Roy's ipse dixit for the translation. But *is* this the meaning given by Kimchi and the Targums? My remark was expressly limited to "the translation of the latter clause;" "and his messengers (ministers of the sanctuary,) he shall regard (consider) as fools." I have not access to Kimchi, but the Chaldee Targum says nothing about "ministers of the sanctuary." Its paraphrase of the whole verse is this: "Behold, in his servants, prophets, he doth not confide, and to his messengers he attacheth iniquity." There is no proof that "ministers of the sanctuary" ever entered into the mind of the Targumist; although, on the other hand, the Latin translation "angelos," in Walton's Polyglot, is probably incorrect. In stating that Mr. Roy's translation was not grammatical, I meant, (as the very next words show,) that it was rather "an *exegetical paraphrase*." "Aleph" confounds *not grammatical* with *erroneous*.

Lastly, I can have no controversy with Aleph, because he is unacquainted with the first grammatical principles of the language I had said, that "according to the punctuation of" a certain "word given" in the Dictionary, "it is Hiphil." This he says is "a blunder," as "Hiphil requires a yod between the second and third radicals." Now every Hebrew scholar knows that the yod, which is ordinarily inserted in the Hiphil, is not unfrequently omitted; a circumstance which I thought it unnecessary to state. Further, he tells us that the dagesh, (the characteristic of the Piel,) is omitted in some of the best MSS and Lexicons. It is to be regretted, that he did not specify these authorities.—Lexicons, however, are no authority in a matter of this sort, and a large proportion of MSS are written without points. As I am not disposed to examine the former, and have not access to the latter, I leave Aleph's statement. But I will say, because I know it to be true, that the dagesh is not omitted in the Complutentian Polygot, nor in the Paris, nor in the London, nor in the Antwerp; neither is it omitted in the Bomberg Bible, in Buxtorf's great Rabbinical Bible, in the celebrated edition of Vander Hooght, 1705, nor in that of Henry Michaelis. Other editions I have not thought it necessary to examine. This writer says, "it should be omitted, as the word is a geminatum verb, a technical word to denote that two of the radicals are similar." He had before said, "the dagesh is dropped because gemin." adding, "which last word this erudite reviewer *seems unable to understand*, as he refers to the list of abbreviations." A strange proof truly, that I did not understand the abbreviated word, "gemin." because I referred to the place where it is explained. Now I beg the reader to observe, that in my former communication, I expressed myself cautiously. In this I will plainly tell him the reason. Mr. Roy says, "dag. drop because gem." His defender repeats after him: "it should be omitted, as the word is a geminatum verb, a technical word to denote that two of the radicals are similar."—Now there are but three radicals in the word, which may be represented in English by *a*, *m*, and *tz*. The reader who knows nothing of Hebrew, will ask with surprise, where are the "two similar radicals?" The truth is, this champion of the lexicographer has taken the first letter of the word, which is a servile and happens to be the same as the next, which is a radical, *for a radical itself!* Hence he supposes it to be a geminatum verb, though I beg leave to say, that these geminatum verbs, as he calls them, double the last radical, not the first. In my former strictures, I did not choose to say that Mr. Roy had committed this blunder, because I thought it almost impossible that any one could appear before the public as a Hebrew scholar, so marvellously unacquainted with the ordinary grammatical forms. But Aleph has openly avowed this in his own case, and far be it from me to deny that he has exhibited the true meaning of Mr. Roy's words. The author himself could not have given a fairer exposition. It has undoubtedly been drawn from the pure original itself. Indeed the accurate correspondence, in this respect, of the work with the remarks of Aleph, leads me to suspect, that both owe their existence to the same scholarship; and, as further evidence tending to this result, I cannot but notice the concluding declaration, so strikingly similar to the modest preface of the Dictionary. It "has done more for the general diffusion of a knowledge of the sacred tongue than any publication the present century has produced." If such are the first fruits, what must be the harvest?

In one respect Aleph merits, and shall have from me a "laudatory" expression of thanks; because he has passed unnoticed all that I had said in reference to Mr. Roy's various derivations and interpretations of the word Shiloh.

T. H. S.

*I beg leave to assure Aleph that I am a native of this country, and have never been on the other side of the Atlantic.

Affection for the work of the ministry, on the ground of its origin and its merits, are taught us in that solemn transaction in which our Saviour, about to invest St. Peter with the pastoral charge, makes an inquiry into the sincerity of his affection. Known to him who knew the hearts of all men was Peter's preparation for the work before him; yet, for the confirming of his affections, and to show him the greatness of the trust, he thrice demands of him, "Simon, son of Jonas, lovest thou me?" enjoining him on every answer in the affirmative, "Feed my sheep." The instruction extends through all ages, to every one who is receiving the pastoral charge; who may, in that transaction, hear his Lord demanding of him, as he did of Peter, "Lovest thou me?" that is, delightest thou in my character, in my precepts, and in that dispensation of grace which I am establishing, for the recovery of a fallen world? And if his heart cannot answer with that of Peter, "Yea, Lord, thou knowest all things, thou knowest that I love thee," let him not expect that his ministry will be attended, either with usefulness to the world, or with satisfaction to himself.

Bishop White.

THE CHURCHMAN.

SATURDAY, JANUARY 6, 1838.

NOTICE

Is hereby given, that Mr. R. P. Williams has been duly authorized to solicit subscriptions to "*The Churchman*," in the city of New York.

To the candidates for orders in the Diocese of New York resident in the City of New York, and other young men there resident who anticipate becoming candidates.

My Dear Young Friends,—When, in the good providence of God, I became released from obligation to the discharge of parochial duties, my mind naturally turned to the consideration of the means whereby I could, by the Divine blessing, most effectually discharge those which appertain to me as the chief pastor of the Diocese. I recollected, with solemn interest, and a deep sense of responsibility, that there is always resident in this city a large number of the candidates for orders belonging to the Diocese, and of other young men looking forward to becoming candidates. It appeared to be my duty to make a special effort in their behalf. I have, therefore, resolved, the Lord being my helper, to devote to public lectures, especially designed for their benefit, the evening of the first Sunday of every month during the period of the year in which I usually remain in this city; that is, from November to April, both inclusive. St. Peter's Church being conveniently situated to the residence of the greater number of you, the rector thereof has kindly consented, at my request, to have it duly prepared and opened for divine service at those times.

I purpose, therefore, commencing this course of lectures on the evening of next Sunday, the first after Epiphany, January 7th, at the Chapel of St. Peter's Church. The service to commence at seven o'clock.

I have too great confidence in the Christian sincerity with which you are looking forward to the ministry, to deem it necessary to say that I shall expect, on all these occasions, your punctual attendance.

I purpose meeting the appointments thus made *without any exception on account of weather.*

With sincere prayers that you may all richly experience the blessings of God's providence and grace, I am, my dear young friends, very truly your friend and diocesan,

Benjamin T. Onderdonk,
Bishop of the Diocese of New York.

New York, January 2, 1838.

Quicunque Christum quæritis
Oculos in altum tollite:
Illic licebit visere
Signum perennis gloriæ.
Hæc stella, quæ solis rotam
Vincit decore ac lumine,
Venisse terris nunciat
Cum carne terrestri Deum.

Ye pure in heart, who haste to bring
Oblations to the heavenly King,
Lift, lift up your eyes
And see in the skies
The wonderful sign of his glory;
Yonder star in light
Than the sun more bright
Spreads abroad to the nations the story,
That God is come, the incarnate Lord,
Come to be worshipp'd and adored!

Epiphany.—On this day the Church commemorates the manifestation of the infant Jesus to the wise men of the East. The Magi who came to worship him were heathen, probably natives of Persia, and men distinguished in their country for learning and nobility, and heathen though they were, they were not destitute of faith. St. Bernard applies to them the same commendation which our Saviour applied to the centurion, *there was not so great faith found, no not in Israel.* The star which appeared to them is an emblem of the light vouchsafed to all. God calls all men to serve him either by the light of nature, or revelation, or spiritual illumination: but it is the *wise* only who leave the darkness, and make the light the guide of their life.—"Oh, take we heed," says one who writes in the ancient style of simple and homely piety, "that these kings of the East rise not up in condemnation of our slackness and backwardness to seek our Saviour. They were fain to come from far, many hundred miles in winter time through dangerous ways, while we like the shepherds need but go over the fields to Bethlehem, (nay, but over the way to church,) the place where the Babe lieth, and will not!" The star which appeared to them, says St. Augustin, was the eloquent tongue of Heaven, and as spiritual diligence is the way to Christ, and wise men set forth timely, so they obeyed its summons with alacrity. As they were astronomers and God guided them by a star to a more glorious light, we may see that he proportions the means of grace to the capacities and employments of the receivers; heightening our learning by inspiration, and thus bringing us to Him first by ways agreeable to us, and then by ways agreeable to himself. They followed the light of the star till it conducted them to Bethlehem. "They looked about," says St. Bernard, "for a magnificent palace or an ivory couch fit for the birth of so illustrious a prince. But finding their guide settled, they enter a mean cottage and find the king coarsely clad, cradled in a manger, and attended with beasts!" But as *wise men* they knew that the greatest glories rise from mean beginnings, and therefore these obscurities bred in them wonder and not contempt. As wise men they suffer no impediments to deter them from their purpose, and therefore they proceed to adore Him whom they had sought and found. Adoration is the end of all. All the lights which we have are given to us in vain unless they lead us to worship and adore. The Scriptures and the world are for this purpose, that He who created the one and inspired the other might be adored: so great is the duty of adoration!* They adored him with prostration of body, sincerity of soul, and an oblation of gifts. In this union consists the perfection of worship, and if any of these be wanting, the sacrifice is imperfect and unacceptable. Without the reverence of the body, the salt of the sacrifice is wanting; without the charity of worldly goods, there lacks the fat of the offering; and without sincere and ardent devotion, there is no fire to kindle the sacrifice. It is the union of the three which forms the complete holocaust and renders our worship a reasonable service, a living sacrifice holy and acceptable to God.

"To close up all," in the very words of the rustic author, a few of whose scattered pearls we have essayed to polish and string together, "the Church this day bespeaks thee, reader, in her Master's language, 'Go, and do thou likewise:' seek Christ by the guidance of the star, that is, by the light of his word: offer the three gifts, thine alms, prayer, and fasting, which respect God, thy neighbor, and thy self; and then return to thy country, walking home another way, even by newness of life, and thou shalt surely find thy Saviour: I say, do thou likewise honor Him with thy soul, body, and substance; and then thou art truly one of the number mentioned; this *venimus* shall be turned into a *venite*; whoso come now to worship Him shall one day be called by him they worship,—Come, ye comers, ye blessed of my Father, receive the kingdom prepared for you," &c.

* Scriptura et mundus ad hoc sunt, ut colatur qui creavit, et adoretur qui inspiravit: tanti est adorare.

The Episcopal Recorder.—The Rev. George A. Smith has retired from the editorship of this paper:—*requiescat in pace!* The Rev. James May, the Rev. John A Clark, the Rev. William Suddards, and the Rev. Dr. Tyng have taken the editorial charge: *resurgant in caritate!* Both parties have our best wishes: the one for peaceful repose after his editorial toils, and the other for grace to discharge their new duties with Christian temper and ability.

On the Sense of Touch, or Physiology and Philosophy opposed to Materialism and Atheism. Being an introductory discourse, delivered on the 6th day of November, 1837, on the opening of the new college in Crosby-street. By J. Augustine Smith, M. D., Member of the Royal College of Surgeons of London, President of the College of Physicians and Surgeons in the University of the State of New York, and Professor of Physiology in that institution. New York: W. E. Dean. 1837.

In entering on the examination of the second part of this lecture, or that which is directed against atheism, it is proper to apprise the reader that the author professes to offer a new and original argument to prove the existence of God. This is a great attempt. It has been made twice since the Reformation, once by Des Cartes and once by Dr. Samuel Clark, and by both without success. The argument of the latter was set forth with a powerful array of learning and logic, and was hailed by many of his cotemporaries as a brilliant discovery in theology. The cool dissection, however, which it received from Waterland served to procure for it the honor of most other discoveries in the same science, and reconsign it to the oblivion from which its supposed originator had, perhaps unconsciously, recovered it. Again and again, as Waterland has proved by a copious induction of authorities, had the argument *a priori* been considered by the writers of the "*dark ages!*" and discarded as unsound, inconclusive, and pernicious. Whether the same fate awaits every new proposition or not, the remark of Mr. Locke on Des Cartes' argument is well worthy the attention of every gentleman who professes to give a new proof of a truth which the energies of the mightiest minds in all ages have been employed to corroborate. "How far *the idea of a most perfect Being*," says Mr. Locke, "does or does not prove the existence of a God, I will not here examine. * * * But yet, I think, this I may say, that it is an ill way of establishing this truth and silencing atheists, to lay the whole stress of so important a point as this on that sole foundation, * * * *and, out of an overfondness for that darling invention, cashier, or at least endeavor to invalidate, all other arguments*, and forbid us to hearken to those proofs, as being weak or fallacious, which our own existence and the sensible parts of the universe offer so clearly and cogently to our thoughts, that I deem it impossible for a considering man to withstand them." The reader will naturally expect to find that Dr. Smith has heeded this judicious advice of an author with whom every one who gives his thoughts to the public on metaphysical subjects must be presumed to be familiar.

After finishing the argument with the materialists, Dr. Smith thus proceeds to the atheists.

"And this brings us to the second branch of our subject. Had man indeed a Creator, or more generally, had the universe one, or has it existed from all eternity?

That it has so existed is maintained by a class of reasoners, who have wandered still more widely, and more deplorably from the right path, than those whose errors we have just been combating. I allude to the atheists. Their number is, I believe, small, but they rank among them some eminent names, that of La Place, for example.

In opposing the doctrines of these unhappy persons, it would be, of course, useless to quote the Bible. The argument must, therefore, be one of pure philosophy. And the mode in which I propose to conduct it, is to inquire whence has arisen the belief of a Supreme Being in the minds of men, who from the times in which they flourished, or the countries in which they lived, could never have heard of revelation?

Preparatory to the proposed investigation, I must premise a distinction, which has, I apprehend, been sometimes lost sight of. We must not confound the source of the primary idea of the Deity, with the corroborations imparted to that idea, by subsequent observations and reflections *after it has been once conceived.*

The idea itself, under the circumstances supposed, has been ascribed to the four following causes; and I cannot imagine a fifth.

To Tradition.
To the doctrine of Physical Causes.
" " Final Causes.
To the workmanship of the Mind itself.

I shall examine them in the order in which they are stated."

From Dr. Smith's omission to mention the argument *a priori*, which, since the time of Dr. Clark, has been too celebrated not to be known to all who are conversant, however superficially, with metaphysics and theology, we infer that, like the schoolmen, he has weighed it in the balance, and found it wanting.—From his omission to mention the argument derived from motion, as distinct from that derived from causation, we fear that this ranks but little higher in his estimation. From his omission to inquire whether the idea of himself were not imprinted on the human mind by the Creator, and made inseparable from the reason, we have another proof that the favorite argument of Malebranche, Henry Moore, Cudworth, and Norris has been effectually superseded by the philosophy of John Locke. From his omission to dwell on the argument derived from universal consent, it is plain that here, as well as in reference to insanity, Dr. Smith regards universal consent as a doubtful evidence of truth. From his omission to specify the argument from degrees, and that from possibility and necessity, it is probable that the lecturer thought them either unsuited to his purpose, or of too refined and metaphysical a nature to be inflicted on his audience. However, for all popular purposes Dr. Smith's catalogue is sufficiently full; let us see, then, how he treats the several arguments which he enumerates. And first of the argument from tradition.

"Those who rely on the argument from tradition, suppose that the information imparted to our first parents, has been handed down to the present day, from generation to generation, in every part of the world.

But this theory can avail nothing with our opponents, who would call upon us to prove the communication of the alleged information, which it is clear we cannot do to their satisfaction. And to me, I must confess, the supposed tradition seems entirely incredible. Can it be believed that savages, pressed from birth to death by the want of raiment, food, and shelter, in so much that some have been found who were ignorant of the use of fire; can it be believed, I say, that such stupid, starving creatures, would preserve from age to age for thousands of years, a truth sublime indeed, but having no reference to their daily exigencies?

Lastly, the case of Julia Brace seems to me conclusive. Though as before stated, deaf, dumb, and blind, she was, I understand, manifestly impressed with the conviction of a Superior Power. How could she have obtained the idea through the ear, or any other of her senses?"

Hence it appears that Dr. Smith does not regard tradition, or more correctly, a primeval revelation handed down by tradition, as the origin of the belief in God. Before rejecting tradition, however, there is one fact which it had been well for him either to disprove or explain. The fact to which we allude is the universal consent of mankind in the belief of a supreme Being. No nation, however rude or barbarous, has yet been found that was destitute of this belief in some shape or other. Those very atheists, as Cudworth remarks, who deny that there is any idea of God in the minds of men, or that the word has any signification, have yet an idea or conception in their minds answering to the word God, even when they deny his existence, or else they would deny the existence of *nothing*. Individual exceptions there are;

in the same way, to borrow Stillingfleet's comparison, as there are some men born with one leg and others who are guilty of suicide, but as these are anomalies and monsters, so I may say, he adds, that atheists, dissenting as they do from the rest of mankind, ought to be dispunged out of the census of rational creatures. Now how shall we account for the universality of this belief? True, after we have the idea there are several processes of reasoning which serve to fortify it: but if the idea itself were the mere result of a reasoning process, should we not find the same diversity respecting it that we find in regard to other deductions of our fallible reason? Two solutions are given of this universal consent: either or both of which (for they are not inconsistent) are satisfactory. The first is, that of an original revelation given to our first parents and descending by tradition to all the families of the earth.—The second—which, since Mr. Locke has brought into disrepute the theory of innate ideas, has found but few advocates—is, that the idea of God is engraven on the mind of all his rational creatures. This idea of God is something very different from the sentiment of veneration: the former, in the view of its advocates, belongs to the reason as distinguished by them from the understanding; the latter, however peculiar to man, belongs to the animal faculties, and is no more than an instinct. Now as Dr. Smith discards the supposition of an original revelation and cannot be suspected of a desire to revive the theory of innate ideas, we should like to know what he would say to the alleged fact of universal consent in the belief of God. Was he not bound, before he rejected tradition, either to disprove the fact of this universal agreement or to explain it?

The argument from causation is thus exhibited:

"The philosophical train of reasoning most commonly relied upon by theists, until the recent investigations with regard to final causes, was deduced from what are denominated physical causes. The argument has been usually thus stated: As we never see an effect without a cause, if we extend the chain sufficiently, we must ultimately arrive at the First Cause.

But this logical formula has, I fear, no greater claims to accuracy than that of the materialists upon which I have just descanted so much at large. For, in the first place, the use of the word effect involves something like a *petitio principii*, or, at any rate, takes causation for granted, and this must be proved and not assumed.

Secondly. Whether there be any such thing as causation or not, it is certain we do not see it. What we do see are events—a series of events, and nothing more. One follows another regularly in point of time, but invariability of sequence is all it is possible for us to observe.—Thus the bullet is projected from the gun after the ignition of the powder. To that substance a spark had been applied, &c. &c. Here are occurrences, and occurrences alone; and however long the chain might be, its *character* would not be altered—physical events at first, and physical events throughout. But these will not answer our purpose, and a new element must consequently be introduced into the reasoning. That element has been stated to be the constitution of the human mind, which, it is alleged, compels it to believe, that there is a power in the antecedent, which causes the subsequent incident.—Granting there is such a conviction, and such a power also, yet the latter, if it exist, is never manifested except *between* two events, and consequently can never be proved to have produced the first of those events. But it is a power antecedent to the primary movement in matter that we seek; with secondaries, except as scaffolding, we have no concern. And let it not be said, that as matter is altogether passive, motion in it could never have commenced but for some agency different in its nature from matter. For however this may be, the remark is of no value, because mind is in precisely the same predicament—action invariably requiring, so far as we can ascertain, or, in truth, conceive, antecedent and continued causation, without the slightest reference to the subject of that action."

If Dr. Smith here means to reject the argument derived from efficient causes,—and we confess we cannot otherwise understand him—we much fear that he has not well considered the consequences of such a surrender. What do we mean by God? Is not the word itself chiefly used to denote the great First Cause? Whence originated the heavens and the earth, and all the countless wonders that are within, around, and above us? Does not the mind respond intuitively and with infallible certainty, there must be a Cause for these glorious and most marvellous phenomena, and that Great First Cause is God? Is not this the proof on which all mankind have confidently reposed to corroborate the universal conviction that there is a God? Was it before ever heard of in this or any other country, in this or any other age, that any human being, lay or cleric, physician or metaphysician, ever attempted to throw doubt on causation and yet believe in God? Hume, we believe, was the first who denied causation: it was a piece of his "logical jugglery," again to use Dr. Smith's capital expression, to show that the words *cause* and *effect* have no meaning, and that the world is made up merely of sequences and successive events. But to combine this negation with a belief in a Supreme Being was a *chef d'œuvre* of metaphysical legerdemain to which the Scotch sophist never aspired. What, in the name of consistency and common sense, is the use of proving that there is a God if we are to regard him merely as a Being who preceded the universe but exercised no efficiency in causing its existence? Fortunate it is for Dr. Smith that his whole lecture breathes a spirit of sincerity which leaves us morally certain that he intended to serve the cause which he advocates. For we suppose that with all reflecting men there can scarcely be a question, that to doubt or deny causation is virtually to doubt or deny God; and that to offer an argument for theism, and at the same time to set aside that derived from efficient causes is, in fact, though not in intention, to demolish the atheists with the left hand and betray the citadel of religion with the right.

But, says Dr. Smith, to rely on the argument from efficient causes is to be guilty of a *petitio principii*, or at least to take causation for granted. We deny that there is any begging of the question, but we allow that the argument takes causation for granted. But this, says Dr. S., must be proved and not assumed.

Our answer is, that there are some truths which must be taken for granted—truths which cannot be proved; but which from the very constitution of our nature must be believed and assumed as the basis of all reasoning—and that causation is among the number.—The conviction is intuitive and universal, instantaneous and irresistible, that every event must have a cause.—It is a part of our nature to believe this: we cannot talk or write, we cannot think or reason without believing it. There is no language which does not contain words corresponding with those of *cause* and *effect*: all science and all reasoning and all the common transactions of life presuppose and are grounded upon the reality of such a relation; every word of advice, every mouthful of food, every prescription of a physician, every action of the mechanic, even the earliest movements of childhood, all betray the deep and immoveable conviction that there is a *power* in the cause to produce the effect. Without assuming the reality of causation, the greatest part of the words in every language are made either to convey an incorrect meaning or no meaning at all. What do we mean by the words *move, impel, strike, drive, make, cut*, &c., and *sooth, comfort, convince, teach*, &c., and a thousand similar words, including indeed all the verbs in all languages? Do they not imply something more than sequence and succession? Do they not all involve and imply a belief in causation? To deny therefore the existence of this power, and to say that one event merely precedes another without power to produce it, is as glaring a paradox as to deny the existence of matter: there being in fact but little difference whether we say there is no such thing as fire, or that fire has no power to burn. The contrary conviction indeed is so interwoven with the fabric and constitution of our minds, that we can neither act nor live—at least in our waking hours—without it. What are we to think of Dr. Smith and his lecture? Have there been no *cause* and *effect* in its production? Have the paper, the ink, the pen, the hand, the words, the thoughts, and the mind which preceded the whole, been a mere concatenation of events without any efficiency in the first link to pervade the series and produce the rest?

But, says Dr. Smith, "whether there be any such thing as causation or not, it is certain we do not *see* it." What? This from the champion who has demolished the materialists, and is yet warm with the flush of victory? Dr. S. has shown the absurdity of the demand of the materialists, that we should produce mind and make it manifest to their senses in order to their belief of it: and will he withhold his belief from causation until we have produced the naked efficiency of causation and made it palpable to his senses?—This we acknowledge we cannot do, but we can point him to a thousand facts which it is impossible to explain without allowing this efficiency. When the surgeon has dressed a wound or amputated a limb, would the cure take place unless there were an efficiency in nature to produce it? Or when the physician prescribes rest and abstinence for his patient, does he not count on the power of the constitution to throw off disease? True this power is invisible: all that we see is a succession of changes, the wound or the patient growing every day better and better, or worse and worse, as the case may be: but does any one suppose for a moment that these changes are mere sequences, and not rather the *effects* of an invisible and efficient energy in the system? So in the example which Dr. Smith has instanced: is there no power in the spark to ignite the powder? and after the powder is ignited, is there no power to propel the bullet? So in the growth of plants and animals, is there nothing but a mere accretion of matter? is there not a secret efficiency which causes the growth? So with all the phenomena of the material universe, is it not in the last degree incredible that they are mere sequences, mere successive events? Can we, if we would, help believing that there is a real and efficient power in those events which are called causes to produce those others which are called effects? Really, we are ashamed to push the argument in its application to light and heat, to dew and frost, to rain and storms, to the tides and the motions of the heavenly bodies, to vegetables and minerals, to men and all inferior animals, to electricity and gravitation and all the agencies of nature. Is it conceivable, that in all the physical changes which such an array suggests there is "nothing but occurrences and occurrences alone?" Can any man believe that there is not a real physical efficiency concerned in their production? Most true it is that we see not the principle or essence of this efficiency, any more than we see the mind or the vital principle: but is this a reason for doubting its reality? is it not enough that we see it in its effects?

But "granting," says Dr. Smith, "that there is such a conviction and such a power also, yet the latter"—that is, the power of causation—"if it exist is never manifested except *between* two events, and consequently can never be proved to have produced the first of those events." On the contrary, we reply, the causative power, so far as it can be manifested at all, is never manifested *between* the events, but always *in* the events themselves. The event in which it is manifested, we call an effect. This effect we trace to its cause, and find the cause in its turn the effect of a prior cause or in other words a prior manifestation of the causative power. Thus we go back till we arrive at the first effect, which was a manifestation of the efficiency existing in the first cause. And this First Cause is God, who from his own fulness communicates to the world of mind and matter whatever subordinate efficiency or causative energy they possess.

"Having thus disposed of physical causes," says Dr. Smith, "we come now to those termed final."

"The application of that phrase to causes has always appeared to me unfortunate, since when thus combined, its meaning cannot be understood without the aid of a definition. It refers to the uses or ends for which something is made or done. Thus, to adopt Adam Smith's illustration, the final cause of the movements of the hands of a watch, is to show us the hours of the day, while the efficient cause of those movements is the elasticity of the springs of the machine. In natural theology, it has reference to what are supposed to be the designs of the Divine Architect in the construction and arrangement of the solar system, and more particularly in the organization of the animals and plants living upon the earth. The subject has been recently elucidated much at large, and in some respects very ably, in the well-known Bridgewater Treatises. But with regard to the immediate object which we have in view, I must say, that in my estimation, these elaborate performances are a failure. He who will not admit design, and therefore infer a designer, from observing the structure and adaptation to his service of his own hands and eyes, his other organs and other limbs, may be safely pronounced beyond the reach of any amount of evidence of that description.

But be that as it may, for our purpose arguments deduced from final causes are of no avail. Since no one can imagine that tribes of savages, stupid and ignorant as they are frequently found to be, would ever engage in speculations so refined, and so remote from the affairs of ordinary life, as are reasonings about uses and ends. In a philosophical age, indeed, considerations of this kind become objects of attention as a matter of course, and to the theist they are highly curious and interesting. But upon the atheist I fear they will have little effect, because, in my humble judgment, the whole doctrine is entitled to nothing like the weight usually ascribed to it. That a designer may be deduced from what we observe in the mechanism of animals and plants, I allow. But bearing in mind the well-known rule of logic, that conclusions can never have greater strength or breadth than the premises from which they are derived, I submit to any one of reflection, how poor, how inadequate are the impressions which the contemplation of animal or vegetable structure can impart, of the awful Being, the very idea of "whose might, majesty, and dominion," subdues the reason, and dazzles to blindness the imagination."

This view of final causes, if not unique, is at least uncommon. Atheists in a mass reject final causes; that is to say, they believe that matter has been brought into its present state by the operation of its inherent powers and properties, and without any intention or contrivance on the part of a superior Being. Some few theists, at the head of whom is Des Cartes, have also rejected them, and contended that the agency of the Deity was only put forth in the origination of matter and motion, which elements, without any further contrivance or direction of the Divine mind, formed themselves into their present shapes and relations. But never before, that we know of, has any person ever avowed a belief in final causes, and then discarded them, on the ground that they conveyed poor and inadequate impressions of the supreme Being. How, we ask, is it possible, that any man can study the mechanism of the human body, and extend his view to the tiniest insect or smallest plant, and thence to the heavenly luminaries, and observe the countless variety and unutterable wonderfulness of the marks of design which they display, and—admitting all the while that there *is* a designer—not believe him to be a Being more wise, more powerful, more benevolent, more august than any that imagination can conceive? The answer is readily submitted, as Dr. Smith desires, "to any person of reflection."

Dr. Smith proceeds:—

"On the whole, then, I conclude that the idea of a Supreme Being cannot be traced in every people among whom it is found, to tradition. I conclude further, that reason alone, however confirmatory of that idea when once developed, can never originate it from the contemplation of either physical or final causes. It follows, consequently, we must seek elsewhere for its source, and that source can be no other than the workmanship of our own minds. These, when properly constituted, and improved to a certain, and very moderate point, develope the deep conviction that there is a God; that he is a Supreme, and that we are his dependent creatures. Theism then is of that class of inherent feelings termed instincts, and is usually denominated the sentiment of religion. Distinct from reason, though as we have seen, fortified by that faculty when sufficiently cultivated and enlarged, it forms the characteristic of our race. I know of no other attribute of man, in which the lower animals do not to a greater or less degree participate. But in religious emotions he stands alone and pre-eminent."

Having discarded three of the four arguments, which exhaust, as he supposes, all the resources which theology can furnish for the being of God, it is gratifying to find that Dr. Smith allows the validity of the fourth argument. The fourth argument is derived, he tells us, from the "workmanship of our minds." "These," we are told, "develope the deep conviction that there is a God." But whence do they obtain the idea? From traditionary revelation? from efficient causes? from final causes? All these sources have been denied.—From Dr. Smith's new argument? Of that they have never heard. How then do they develope this deep conviction? Here one is almost tempted to think that Dr. Smith has turned Cartesian, and means to advocate the theory of innate ideas. In a twinkling, however, the illusion is dispelled, and we find the lecturer assuring us that theism is no better than a *natural instinct*. So much for the argument from the workmanship of the mind. Of course, then, all the claim of theism to rational support, all the proof which we can have independently of revelation for the truth of the proposition which affirms the existence of God, must be drawn from the original argument which Dr. Smith has devised. But as no argument in these days is drawn up with all the conciseness of Thomas Aquinas, so the present will occupy a larger space than we can spare this week. We shall insert it in our next, with many thanks to the ingenious author for his "contribution from science to religion."

St. Luke's at Mohawk.—The village of Mohawk is situated on the banks of the Erie Canal, about one hundred miles west of Albany, in a nook of the beautiful plain of the German Flats. The river in front, the canal flowing through, and lofty, forest-clad mountains rising abruptly from its southern outskirts, render its position peculiarly fortunate. With Trenton Falls to the north, Utica west, Richfield Springs, Otsego Lake, and Cooperstown, southward, and Little Falls as you approach, it is surrounded with objects of great interest within visiting distance, and itself nestles in the very bosom of that valley, the Mohawk, than which, as one of the most discriminating of English travellers has remarked, "the earth hardly contains one more deserving to be called lovely."

Communication can now be had by the railroad in eighteen hours from this city to Herkimer, the county town. From thence the village of Mohawk is distant scarcely a mile, and indeed may be considered as a part of Herkimer, having emanated from it to render the canal available. With these advantages and the improvements projected by opening a turnpike into the interior, and otherwise, Mohawk is already flourishing, and promises to increase rapidly. In Herkimer there is no Episcopal church, nor is there any nearer than twelve miles off: and in Mohawk there is no place of public worship whatever. The inhabitants of the surrounding country are a highly moral, industrious, and intelligent people; but being farmers chiefly, of limited means, and accustomed from the prevalence hitherto of the German language, to form themselves into congregations of other denominations, they are not prepared to aid in the erection of an Episcopal church, though very likely to occupy it numerously when finished, as the progress of the English language will enable them to choose more freely their own form of worship.

Under these circumstances a few spirited individuals have become incorporated, purchased the requisite land, and commenced building a church where one is so much needed. The frame has been elevated, roofed, and mostly enclosed; but the funds collected by voluntary contributions in the neighborhood being exhausted they will be compelled to abandon the work unless aided by the Christian community at large.—The estimate formed of their undertaking by the Bishop of the Diocese is contained in the following recommendation appended to the application submitted to his consideration, and now left in the charge of Henry D. Cruger, 55 Broadway, who will give any further information that may be desired, and receive whatever contributions the friends of religion may be disposed to make.

"I have read the above with much interest, and from it, as well as from other sources of information, including personal observation, I am induced earnestly to recommend the object as one of great interest to the Church, and one in the prosecution of which there is displayed a liberality on the part of individuals deserving encouragement.

(Signed.) Benjamin T. Onderdonk,
Bishop of the Diocese of New York.

Distinguished Liberality.—The Stockport Advertiser (England) records the death of Lady Vernon, Viscountess Bulkeley, whose extraordinary benefactions entitle her to grateful remembrance and to more than local commemoration. "In addition to large sums to every public charity, her ladyship gave 500*l*. to build a free school, and the land on which to erect it, to the parish of St. Thomas; the land on which to build the infirmary, and 250*l*. towards the building fund; the lands and grounds on which the free grammar school is built, and 300*l*.; 3000*l*. to build and endow a church at Edgeley; 1000*l*. to build that at Hanford, and 500*l*. to Norbury. In private charities Lady Vernon annually gave away 8000*l*. She built and endowed several rows of cottages, to be given to decayed inhabitants of this town and their widows. One prevailing characteristic of this good lady's private charities is, that her death alone has revealed their extent, her strictest injunction to those receiving her bounty being, that it should never be disclosed."

Magnificent Gift.—An English paper informs us that the Rev. Dr. Warneford of Birmingham has presented to the school of medicine and surgery in that town the magnificent donation of 1000*l*., the interest of which is to be awarded annually to the best essay by a medical or surgical pupil of the institution:—"On the attributes of God as revealed in the holy Scriptures, and manifested in the structure of man, from demonstrations of surgical and medical science, and on religion being the best foundation of medical and surgical practice, and affording the best prospects of professional success."

New York Review.—The number for January was out punctually at the first of the month, and is, we believe, superior to both its predecessors. The editors have become also proprietors of the work and its prospects are very encouraging. Next week we shall insert the new prospectus, and take a more extended notice of the last number.

Sound Doctrine.—A commemoration of religious societies in connection with the Church of England, was held in October last in the Archdeaconry of Chichester. The societies commemorated were those for Promoting Christian Knowledge, for the Propagation of the Gospel in Foreign Parts, the Church Missionary, that for Propagating Christianity among the Jews, for National Education, and the Association auxiliary to the Society for Promoting Christian Knowledge, for Circulating the Bible and Prayer-book in Foreign Languages. A sermon was preached on the occasion, in which "the principle was laid down, that although there were several societies, yet there was in fact but *one agent*, because these societies were but the instruments for collecting funds to be employed, not by them, but *by the Church*, in advancement of her great objects. The same spirit marked the proceedings of the day. It was distinctly understood that it is not, as is often said, that the societies establish schools, send missionaries, extend Christian knowledge, but that they supply those worldly instruments which the Church employs in effecting the purposes for which she is divinely commissioned, and which no other agent can, without presumption, undertake; while the silver and gold, the mere earthly instruments of power, may lawfully be collected by bodies of human origin, and when offered by the Church of God to her divine author cannot but bring down a blessing upon her and them. It was in this view that the meeting gave us the greatest pleasure, because we saw the diocesan, the appointed centre and origin of all church union, surrounded by his clergy and his flock, and affectionately instructing them in the true missionary character of the Church, which is pledged to communicate the knowledge and sacraments of the Gospel to all, both at home and abroad."

We regret to say that Bishop Hopkins was considerably injured by being thrown from his carriage on Friday, the 29th ult. One of his shoulders was dislocated. It is hoped, however, that he has sustained no serious injury.

INTELLIGENCE.

Bishop Onderdonk's Appointments for Confirmation in New York and Brooklyn.

Second Sunday after Epiphany, January 14, All Saints' Church.

Fourth Sunday after Epiphany, January 28, the Church of the Nativity.

Septuagesima Sunday, February 11, St. Mary's Church, *Brooklyn*.

Quinquagesima Sunday, February 25, St. Bartholomew's Church, *New York*.

Second Sunday in Lent, March 11, Calvary Church.

Fourth Sunday in Lent, March 25, St. Timothy's Church.

Sunday next before Easter, April 8, St. Philip's Church, P. M.

First Sunday after Easter, April 22, the Church of the Messiah.

Second Sunday after Easter, April 29, St. Ann's Church, *Brooklyn*.

CALENDAR.

JANUARY.

7 First Sunday after Epiphany.
14 Second Sunday after Epiphany.
21 Third Sunday after Epiphany.
25 Conversion of St. Paul.
28 Fourth Sunday after Epiphany.

NOTICES.

PROTESTANT EPISCOPAL TRACT SOCIETY.

A regular meeting of the Board of Trustees will be held at the Sunday school-room of St. John's Chapel, on Tuesday evening next, the 9th instant, at seven o'clock. P. M. Punctual attendance is requested.

Pierre E. F. McDonald, Secretary.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The regular meeting of the Board of Managers will be held at the Sunday school-room of St. John's Chapel, on Tuesday evening next, the 9th instant, at six o'clock, P. M.

Henry E. Davies, Recording Secretary.

A stated meeting of the Board of Managers of the "Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the City of New York" will be held in the basement of Christ Church, on Monday evening, the 8th instant, at seven o'clock.

The members of the *society* are invited to attend.

By order of the Board,
Charles W. Carmer, Rec. Secretary.
January 6, 1838.

FAIR FOR THE BENEFIT OF ST. PETER'S AFRICAN CHURCH, BROOKLYN.

The female members of St. Peter's church contemplate holding a fair, for the benefit of the church, on or about the 15th of January next. Donations in money, or articles suitable for a fair prepared and sent by ladies of other congregations will be thankfully received. They may be left at Mrs. Middah's, corner of Fulton and Henry streets, Brooklyn, and in the care of Mr, Sherman, at the Protestant Episcopal Press, 28 Ann-street, New York.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 28th of December, has received the following contributions, viz.

By the hands of Rev Edward C McGuire, monthly offerings of Christ ch, Georgetown, D C, per Rev Philip Slaughter, $20 00. Collection in St Peter's ch, Perth Amboy, N J, on Thanksgiving-day, Nov 30, 1837, for domestic missions, by the hands of the rector, the Rev James Chapman, 3 00. From S Warren, Geo B Warren, and Jacob Bishop, executors of the estate of Phebe Warren, of Troy, N Y, deceased, for the promotion of domestic missions in the Protestant Episcopal Church, 200 00.—From J F Sheafe, Esq, by the hands of Swords, Stanford & Co, for domestic missions, 50 00.—From a lady in Hector, N Y, for domestic missions, by the hands of the Rev Dr Anthon, 3 00.—Total receipts, 276 00.

James Swords, Treasurer.
January 3, 1838.

FOREIGN MISSIONS.

The acting Treasurer has further to acknowledge,—

Remitted by the Rev E C McGuire, monthly offerings of Christ ch, Georgetown, D C, per Rev Philip Slaughter, rector, $20 00. Received from Miss Gibson, 2 25; and from a young lady, 3 25, both of St George's ch, N Y, for Persia—5 50. Received collection in St Peter's ch, Perth Amboy, N J, on Thanksgiving-day, Nov 30, 1837, by the hands of the Rev J Chapman, rector, 3 00. Received collection in St Mark's ch, N Y, 31st Dec, after sermon by the Rev J A Vaughan, secretary and general agent, 247 17. Received by the hands of Swords, Stanford & Co, from J F Sheafe, Esq, 30 00.—Total receipts, $305 67.

Charles J. Aldis, Acting Treasurer,
January 2, 1838. Bank of America.

EIGHTH AVENUE SUNDAY SCHOOL.

The subscriber, as Treasurer, gratefully acknowledges the receipt of the following donations towards the erection of a suitable building for a place of public worship, viz.

J C Cruger, $5 00; a lady of Trinity ch, 10 00; a Churchman, 5 00.

R. Spencer, Treas. of Build. Com.

The building is now finished, but *not yet half paid for*. Will not they who are able give us some assistance? "He that hath pity upon the poor lendeth unto the Lord."

Donations may be left at the Protestant Episcopal Press, 28 Ann-street; Messrs. Swords, Stanford & Co., 152 Broadway; or with any of the following persons, members of the Building Committee: John Smith, Thirtieth-street, between Seventh and Eighth Avenues; J. A. Spencer, Theological Seminary, Twentieth-st.; Alonzo R. Cushman, 188 Pearl-street, or Ninth Avenue.

CITY MISSION.

The subscriber, as missionary at large, gratefully acknowledges the receipt of $15 00 from A Norrie, for the poor, by the hands of the agent of the Protestant Episcopal Press. Also, 1 00 as a thank offering, for the poor, from R P Williams.

Alexander Fraser, 341 Pearl-street.
January 2, 1838.

Any donations of money or clothing for the use of the poor may be left with the agent of the Protestant Episcopal Press, 28 Ann-street, or at the residence of the missionary, 341 Pearl-street.

A. F.

MISSION CHURCH OF THE EPIPHANY.

The subscriber takes great pleasure in acknowledging the receipt of $160 00, for the use of the poor, from the Female Benevolent Society of the mission church of the Epiphany, being from the avails of their late fair. From Mrs E C, six boy's caps. By the agent of the Protestant Episcopal Press. From A Norrie, Esq, 15 00 for the poor, and 5 00 for the infant school. By the hands of Swords, Stanford & Co, from J F Sheafe, Esq, 10 00. From John Haggerty, Esq, forty-seven pairs of shoes.

Lot Jones, 192 Allen-street.
January 2, 1838.

P. S. Donations left at the residence of the subscriber, or to his address, at Swords, Stanford & Co, 152 Broadway, or with the agent of the Protestant Episcopal Press, 28 Ann-street, will be thankfully received.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber very thankfully acknowledges the receipt during the present week of the following donations, viz.

From Mrs Troup, "for the sick poor" of the Holy Evangelists, $10 00. From A Norrie, for the poor, 15 00; and for the infant school, 5 00, through the Protestant Episcopal Press.—From J F Sheafe, Esq, for the poor, 10 00, by Swords, Stanford & Co. From John Haggerty, Esq, for do, forty pairs of shoes, per Swords, Stanford & Co. From a lady of St John's chapel, a bundle of clothing for the Sunday school attached to the mission church of the Holy Evangelists, per Swords, Stanford & Co. From H T, for the poor, 6 00, per Protestant Episcopal Press.

E B. Kellogg, 401 Hudson-street.
January 3, 1838.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The subscriber, as Treasurer of the above institution, gratefully acknowledges the receipt of ten dollars, as a donation from a lady of the church of Ascension, New York.

John W Mitchell, 28 Ann-street.
January 3, 1838.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States acknowledges the receipt of *twenty-two dollars* collected in St Paul's ch, Oxford, and in Christ ch, Sherburne, towards the endowment of a Professorship of Pastoral Theology and Pulpit Eloquence. Also, three dollars collected in St John's ch, Monticello, for general purposes.

Edward R. Jones, Treasurer.
January 3, 1838.

The Treasurer of the Protestant Episcopal Press acknowledges the receipt of $5 22, at the hands of the rector, as part of the offerings of Christ church, Rye.

H. Cotheal, Treasurer.
January 3, 1838.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following contributions, by the hands of the agent.

Dec 28	From Mr John P Stagg, $10 00; Mr R Hyslop, 5 00, -	$15 00
29	From Mr F C Tucker, -	10 00
30	Mrs Hosack and daughters' annual subscription of two dollars, 6 00; Mr Peter Lorillard, 10 00; Miss Lorillard, 5 00; E N P, 2 50; H B, 2 00— - - -	25 50
Jan. 2	A lady of Ascension ch, - - -	10 00
3	W R Merrill, 2 00; Cash, W A D, 2 00— - - - -	4 00
		$64 50

Thomas Browning,
77 Maiden lane.

Donations and contributions thankfully received by the treasurer, Thomas Browning, 77 Maiden-lane; or by Thomas C Butler, agent, at the Depository, No. 28 Ann-street, up stairs, who has for sale, or hire, the stereotype plates of Megarey's elegant edition of the octavo Prayer-book.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following contributions by the hands of the agent.

Dec 28	From John Stearns, M. D., $9 00; Mr John P Stagg, 10 00— - - - -	$19 00
29	From Mr E F Sanderson, 10 00; Mr R Kingsland, 5 00; Mr Z Griswold, 3 00; Mr F C Tucker, 10 00— -	28 00
30	From Mr Peter Lorillard, 10 00; Miss Lorillard, 5 00; John J Astor, Esq, 10 00; Cash, 1 00; do, 1 00; do, 1 00; A H R, 3 00; E N P, 2 50; J P, 2 00; Mrs B, 5 00 and 4 00; a friend, 3 00— -	47 50
Jan. 2.	A lady of Ascension ch, 10 00; J R Manley, M D, 5 00—	15 00
3	Mrs R Jones, 10 00; Cash, W A D, 4 00; Cash T B, 3 00; sundry small sums, 5 00—	22 00
	From the monthly offerings of St Clement's ch, by the hands of L P Bayard, D D, - - - -	10 00
	From two ladies of St Thomas', by the hands of Mr Robert Gracie,	4 00
	From All Saints' ch, a collection on Sunday morning last, - - -	56 00
		$201 50

Thomas Browning, Treasurer,
77 Maiden lane.

Donations and contributions thankfully received by the treasurer; or at the Depository 28 Ann-street, up stairs, by Thomas C Butler agent; where tracts in pamphlet form, and bound in sets, may be obtained by subscribers and auxiliaries, and for gratuitous distribution.

PRESS DEPOSITORY.

NO. 28 ANN STREET.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending Jan. 4, from the following persons, viz.

Postmaster, Huron, N Y—H L Noble—Daniel Stone, with remittance—Rev H Crosdale—Postmaster, Port Tobacco—R T Thom—Melinda Shethar.

Received by the Gen. Prot. Episc. S. S. Union.

H H Roath—Postmaster, Windsor—Thos. Latimer, 2—Rev William Staunton—Charles Foote—Thomas M McDonald, with remittance—C Evans, with remittance—John H Stewart, with remittance—Richard B Wallace, with remittance—Miss A B Shaw—E Wild—Rev A A. Muller, D D, with remittance.

PACKAGES FORWARDED

BY THE PROTESTANT EPISCOPAL PRESS AND EPISCOPAL SUNDAY SCHOOL UNION,

From December 28, to January 3, 1838, inclusive.

J Peck & Co, 1 pckge, Flushing, steamboat Star. Thomas Latimer, 1 pckge, Philadelphia Union Line. Henry Barton, 1 pckge, Providence, R I, steamboat Massachusetts. Thomas Latimer, 1 pckge, Philadelphia Union Line.—George Rowland, 1 pckge, Norfolk, Va, schooner Virginian.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

DEPOSITORY NO. 28 ANN STREET,
Two doors below Nassau street,

Under the superintendence of
John W. Mitchell, *Ch'n.*,
Charles J. Aldis,
W. R. Wadsworth,
John E. Earle,
Wm. M. Benjamin,
David Gardiner,
Theron Wilber,
Wm. H. Vermilye,
Committee of Publications and Sales.

All communications relating to the business of the Union to be directed distinctly to Louis Sherman, Business Agent No. 28 Ann street.

Contributions to the funds of the Union to be directed to John W. Mitchell, Treasurer, No. 28 Ann street.

The following books are always to be had at the depository:

INSTRUCTION AND LIBRARY BOOKS.

REQUISITES.

Sunday School Register—Minute Book—General Class Book—Teacher's Roll Book—Smaller Class Book, std. covers—Improved Class Book, do.—Alphabet and Reading Cards—Lord's Prayer, on cards—The Creed—Ten Commandments, First Table, on cards—Second Table do.—Paraphrases on the Collects.

INSTRUCTION BOOKS.

System of Instruction—Protestant Episcopal Sunday School Book, No. 1—Do. No. 2—Do. No. 3—Questions on do. from No. 1 to 4—First Truths—Catechism No. 1 Do. No. 2—Do. No. 3—Lloyd's do.—Manual of Shor Prayers—Catechism No. 4, (by Cuming)—Church Catechism—Church Primer—Sunday School Office of Devotion—Sunday School Psalms and Hymns—Companion to the Book of Common Prayer—Questions on the Collects—Harmony of the Creeds—Scripture Instruction Duty to God—Collects from the Prayer Book—Epistles and Gospels from the same—Bible Companion, 2 vols., Catechism on the Collects, half bound—Questions on the Gospel of St. Matthew—Questions on the Epistles and Gospels, part 1—Do. part 2 Questions on the Book of Common Prayer.

THE PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY.

Published by the Union, bound in uniform style, and consisting of the 18*mo.* works, making 56 volumes, numbered consecutively, *at 20 cents per volume, or $11 20 per set.* Also,

THE JUVENILE LIBRARY,

Consisting of the 32mo. works published by the Union, making 5 volumes, at one dollar per set. As well as a large assortment of approved works, selected expressly for Sunday-school reading; and a full supply of stationery for clergymen, students, and Sunday-schools.

FOR THE HOLYDAYS.

"The Sacred Album"—London, for the year 1838, 4to., *Arabesque.*

"The Christian Keepsake and Missionary Annual." *Edited by the Rev. Wm. Ellis.*—London, 8vo., *Turkey morocco.*

"The American Christian Keepsake and Missionary Annual for 1838." Edited by the Rev. John A. Clark, Philadelphia; with a beautiful and striking likeness of the late venerable Bishop White.

"The Young Lady's Friend." By a Lady. 12mo., *extra binding.* A most interesting and suitable work for an annual present.

"Friendship's Offering and Winter's Wreath." A Christmass and New Year's Present for 1838.—London, 18mo., *Arabesque.*

"Stebbins' Presentation Bible."—London. With notes. A splendid article. In a variety of sizes and bindings. Published expressly for *presents.*

A most splendid and complete assortment of Bibles and Prayer-books, in various and extra bindings.

Also, an excellent assortment of presents suitable for children, embracing Toy Books, Picturesque Alphabets; Cards, illustrative of History, Philosophy, Geography, and Panoramic Views, &c. &c.

The above and many other suitable books will be furnished at the Protestant Episcopal Press, and Sunday School Union, 28 Ann street, New York. Orders from our friends generally are respectfully solicited. dec9 tf

VALUABLE THEOLOGICAL WORKS.

Patrick, Lowth, Whitby, and Lowman, on the Bible. A critical commentary and paraphrase on the Old and New Testaments and Apocrypha, by Patrick, Lowth Arnald, Whitby, and Lowman, a new edition, in 6 vols royal 4to. London.

Also, a complete assortment of the writings of *Rev. John A. Clarke*, each work may be had by itself—or complete sets can be furnished.

Bishop Hopkins on the Ancient and Modern Church of Rome. The Church of Rome in her primitive purity, compared with the Church of Rome at the present day; being a candid examination of her claims to Universal Dominion; addressed in the spirit of Christian kindness to the Roman Hierarchy; by John Henry Hopkins, D. D., Bishop of Vermont.

This work is just issued, and will be found most valuable to the student in enabling him to trace the gradual progress of corruption in the "Universal Roman Church."

The press (28 Ann street) have always on hand a full assortment of the standard works of the Church, which are furnished to clergymen and students on the most liberal terms. All important publications relative to the Church received as soon as issued. August 12.

MISS JUNE'S BOARDING-SCHOOL FOR YOUNG LADIES,

WHITEPLAINS, WESTCHESTER COUNTY, N. Y.

Terms.—Board, including washing, fuel, lights, and tuition in English branches, $120 per annum, payable quarterly in advance.

Music, (extra,) per quarter, - - - - -	$12
Drawing and Painting, - - - - - -	5
Chinese and Poonah Painting, per course of lessons,	6
French, - - - - - - - - -	5

Each pupil furnishes her bed, bedding, and towels.

The year is divided into two terms, commencing on the first Monday of May and November.

References.—Rev. R. W. Harris, Minott Mitchell, Esq. J. W. Tompkins, Esq., Whiteplains; Rev. Samuel L. Nichols, Bedford; Rev. Alexander Crosby, Yonkers; Drs. Baldwin and Miner, East Broadway, Mr. David Lyon, 115 Madison street, Mr. Truman Smith, 8 Cedar street New York. o7 6m

DIALOGUES AT WOODVALE.

Published this day by the General Protestant Episcopal Sunday School Union, 28 Ann-street, *Dialogues at Woodvale about Missions.* The work is well adapted to the minds of children, and will be found a very valuable addition to the Protestant Episcopal Sunday School Library.

December 28, 1837.

EPISCOPAL TRACTS.

The public are informed that the Press have now on hand a complete assortment of Tracts, which they will furnish in large or small quantities, on the most liberal terms.

All orders for tracts should be addressed to the office of the Protestant Episcopal Press, 28 Ann-street.

December 28, 1837

EDUCATION AND MISSIONARY SOCIETY.

Reports of the past year ready for distribution by Thomas C. Butler, chairman of Committee of Arrangements, 28 Ann-street, up stairs.

POETRY.

For the Churchman.

THE SEASONS.

When o'er the world's unmeasured range,
And through yon ether's trackless space,
I turn to mark the varied change
Of nature—and of nature's face;
Methinks I view, as seasons rise
Alternate in their constant scheme,
As spring, as summer, autumn flies,
And winter robs the genial beam;
Methinks I view man's earthly state
In each evinced, in each displayed:
His childhood, youth, and manhood's date,
And age, when all his beauties fade.

Mark how the plant's unstable shoot,
As childhood tender, bends its head;
When the rude blasts wind round its root,
And nipping poison baneful shed.
And like the youth's aspiring form,
Yon sapling rears a lofty brow,
'Midst summer's warmth, nor heeds the storm
That dauntless lays the boaster low.
But mark yon seedling's bolder strength,
How like to manhood's hardy power,
That nobly lifts its sinewy length
Through autumn's rich and golden hour.
But, ah! that oak, with leafless boughs,
Proclaiming winter's haggard reign,
To man a baneful emblem shows
Of ehecrless age, of dreaded pain.

Oh, grant me, LORD, thy blissful aid,
At that momentous fearful hour;
Do thou illume the darksome shade
Of death by thy supernal power:
Point to that bourne, that rock divine,
To which the sinner loves to cling,
And bid salvation's glory shine,
And guide through death to heaven's King.

For the Churchman.

ON A WATCH.

Attend! time's monitor perpetual sounds,
Thy fleeting life cannot exceed its bounds;
Say, prodigal of time, canst thou behold
Thy years steal by swift as a tale that's told,
And still no value, no importance see
In this short preface to eternity?
Canst thou behold those golden hands proceed,
Calling thy thoughts to time's more rapid speed,
And still such dreadful unconcern display,
Ne'er to regret or rue the wasted day?
Know, spendthrift, to thy sorrow time may be,
When thou mayst vainly hope an hour to see:
When thou art struggling on the bed of death,
With stings of conscience, and with short'ning breath,
Thou'lt view this little piece, thy eyes o'erflown
With tears of sorrow for the moments gone.
Be therefore careful every hour to prize,
And seize the present moment ere it flies.
Thrice happy they who, at this solemn scene,
Can view those moving hands with looks serene;
How soft their minutes roll, while angels say,
"Come, sister spirit, haste thee, come away!"
Joyous the happy spirit wings her flight,
Conveyed by angels to the realms of light.
Say then canst thou recall an hour that's fled?
As well might'st thou attempt to raise the dead;
To cast a millstone o'er Mount Etna's top,
Or swell old ocean's bosom with a drop.
See time advancing; ere to-morrow's sun
Life's springs perchance may snap, thy race be run.

For the Churchman.

CHRISTMAS EVERGREENS.

They've brought thick boughs and branches fair
Of festive evergreen,
And ranged them round with decent care,
To grace the Christmas scene;
They seem to speak with echoing voice,
Rejoice, O child of earth, rejoice.
On ev'ry side I hear,
Soft stealing on my ear,
In gladsome tones and clear,
Rejoice, O bless'd of heaven, rejoice, rejoice.

The Church hath placed upon her brow
A wreath of living green,
How sweet the strains she sends forth now,
How cheerful all her mien,
Is there an answer in each heart?
Do all her children bear a part
With voices jubilant?
Do they glad tokens plant?
Or are the trimmings scant,
And weak the tones in temple of the heart?

O Thou, who sent'st thy Son to earth,
To pay death's awful price,
That we might have a heavenly birth,
A willing sacrifice,
Oh, grant that we, with joyance meet,
May lay our off'rings at his feet,
And string our minstrelsy
To words of holy glee
Warm from the heart, and free,
Warm from the heart, with grateful love replete.

C. C. L.

MISCELLANEOUS.

THE MEASURE METED OUT TO OTHERS MEASURED TO US AGAIN.

(Concluded.)

In the interim, how had the world sped with Gervaise Rolleston? Bravely! He had become a thriving and a prosperous gentleman.—There are two modes, says an old writer, of obtaining distinction. The eagle soars, the serpent climbs. The latter mode was the one adopted by Rolleston. He was an adroit flatterer; possessed the happy art of making those whom he addressed pleased with themselves; had a thorough knowledge of tact, and always said the right thing in the right place. All his acquaintance called him "a very rising young man." And for "a very rising young man," he held a most convenient creed. For to forget all benefits, and to conceal the remembrance of all injuries are maxims by which adventurers lose their honor but make their fortunes. In a happy hour he contrived to secure the acquaintance of Lord Meriden. His lordship was an amiable, but moody valetudinarian, who had no resources in himself, and was entirely dependent on the good offices of others Rolleston was the very man for him. He was a fair punster—told a good story—sung a capital song—played well at chess and billiards, and most unaccountably was always beaten at both—could read aloud by the hour together—and never took offence. To all these accomplishments, natural and acquired, he added one most valuable qualification, which was in constant exercise—the most profound respect for Lord Meriden. And how true is it that "we love those who admire us more than those whom we admire!"

Rolleston's advice, presence, and conversation became to Lord Meriden indispensable.—And when ordered abroad by those who foresaw that he would die under their hands if he remained at home, the sick nobleman's first care was, that Rolleston should accompany him.—He did so; and played his part so successfully, that, "in remembrance of his disinterested attentions," Lord Meriden bequeathed to him the whole of his personal property. His carriages, horses, plate, and yacht, all were willed by the generous nobleman to his pliant favorite. In the vessel which had thus become his own, Rolleston embarked for England. It was a proud moment for his aspiring spirit. He was returning to those shores an independent and opulent man, which he had quitted fifteen months before a pennyless adventurer. His family, apprized of his good fortune, hurried down to Ryde to receive him on his arrival. They vied with each other in the length and ardor of their congratulations. By the way, what extraordinary and overpowering affection is invariably evinced by all the members of the family towards that branch of it which unexpectedly attains wealth or distinction! The "Fairy Queen" was telegraphed—was signaled—hove in sight—passed gallantly on—and all the Rollestons, great and small, pressed down to the pier to welcome this "dear, good, worthy, accomplished, and excellent young man."

At the very instant of nearing the pier, in the bustle and confusion of the moment, Rolleston was sent overboard. Some said that he was overbalanced by a sudden lurch of the vessel—others, that he was struck by the jibboom. One staid and respectable spectator positively affirmed that he had observed a sailor, to whose wife it seemed he had, some months before, offered insult, rush violently against him, with the evident intention of injuring him; and this account, strange as it appeared, gained considerable credence. The fact, however, was indisputable.—He struggled bravely for a few moments with the eddy that sweeps around the pier—then struck out boldly for the shore, waved his hand in recognition of his agonized family, who were almost within speaking distance, and in a moment sunk to rise no more.

For many days his anguished mother lingered at Ryde, in the hope of rescuing the body from the deep; and large was the reward promised to those who should succeed in bringing her the perishing remains. So many days elapsed in fruitless search, that hope was fading into despair, when one morning a lady in deep mourning inquired for Mrs. Rolleston. On being admitted to her presence,—

"I am the bearer," said she, "of welcome intelligence: I have this morning discovered on the beach at some distance the body of your son, Gervaise Rolleston."

"How know you that it is he?"

"I cannot be mistaken."

"Are his features, then, familiar to you?"

"Familiar! I am the mother of Cyril Dormer."

CHAPTER VIII.

It is painful to observe how soon the dead are forgotten. The tide of fashion, or business, or pleasure, rolls on, rapidly obliterates the memory of the departed, and sweeps away with it the attention of the mourner to the ruling folly of the hour.

> "There poesy and love come not,
> It is a world of stone;
> The grave is bought—is closed—forgot,
> And then life hurries on."

Engrossed in the all-important duty of securing the property which had been bequeathed to their son, and which, as he left no will, there was some probability of their losing, the Rollestons had completely forgotten him by whose subservience it had been acquired. At length it occurred to them that some monument was due; or, at all events, that a head-stone should be raised over him who slept beneath the yew-tree in Brading churchyard; and directions were given accordingly. Their intentions had been anticipated. A head-stone had been erected—when or by whom no one cared to divulge. But there it was. It bore the simple inscription of the name of the departed—the day of birth and the day of death; with this remarkable addition, in large and striking letters,

> *"With the same measure that ye mete withal, it shall be measured to you again."*

CHAPTER IX.

Some years after the circumstances detailed in the last chapter, a gentleman in military undress was descried riding slowly into the village of Beechbury. The size and architecture of the village church had apparently arrested his attention, and he drew bridle suddenly, to make inquiries of a peasant who was returning from his daily toil.

"Ay! it's a fine church, though I can't say I troubles it very much myself," was the reply. "There's a *mort* of fine *munniments* in it beside. All Lord Somerset's folks be buried there: and 't was but last Martinmas that they brought here old Parson Somerset and his daughter, all the way from a churchyard t'other side of Dartmoor, because you see they belonged to 'em; and these great folks choose to be all together. It's a grand vault they have. But here's Moulder, the sexton, coming anent us, and he'll tell as much and more than ye may care to hear."

The name of Somerset seemed to jar harshly on the stranger's ear: and dismounting hastily, he demanded of the sexton "whether he could show him the interior of the church at that hour?"

"Certainly," was the reply. "Turn to the right, and I will overtake you with the keys before you reach the west door."

"I wish," said the stranger, when he had traversed the church, "to descend into the Somerset vault. It's a sickly, foolish fancy of mine, but I choose to gratify it. Which is the door?"

"Nay, that's no part of our bargain," said the sexton, doggedly; "you go not there."

"I am not accustomed to refusals when I state my wishes," said the soldier fiercely and haughtily. "Lead the way, old man!"

"Not for the Indies. It is as much as my place is worth. Our present rector is one of the most particular parsons that ever peered from a pulpit. He talks about the sanctity of the dead in a way that makes one stare. Besides, it is the burial-place of his family."

"The very reason for which I wish to see it."

"Not with *my* will," said Moulder, firmly.—"Besides, there's nothing to see—nothing but lead coffins, on my life."

"Here." cried the stranger; and he placed a piece of gold on the sexton's trembling palm.

"I dare not, Sir," said the latter entreatingly, as if he felt the temptation was more than he could resist.

"Another," said his companion, and a second piece of the same potent metal glittered in the old man's grasp.

"Well," said Moulder, drawing a long heavy sigh, "if you must you must. I would rather you wouldn't—I'm sure no good will come of it; but if you *insist* upon it, Sir,—if you insist upon it"———and slowly and reluctantly he unclosed the ponderous door which opened into the vault.

The burial-place of the Somersets was large and imposing. It was evidently of antique construction and very considerable extent. Escutcheons, shields, hatchments, and helmets were ranged around the walls, all referring to those who were calmly sleeping within its gloomy recesses, while coffins, pile upon pile, occupied the centre. One single window or spiracle of fifteen inches in diameter passed upward through the thick masonry, to the external air beyond, and one of those short massive pillars which we sometimes see in the crypts of very ancient churches, stood in the centre and supported the roof.

"Well, Sir, you are about satisfied I take it," said the sexton, coaxingly, to his companion, after the latter had taken a long, minute, and silent survey of the scene around him.

"No, no!"

"Why, how long would you wish to remain here?"

"At least an hour."

"An hour! I can't stay, Sir, really I can't, all that time. And to leave the church, and, what's worse, the vault open—it's a thing not to be thought of. I cannot—and, what's more, I will not."

"Dotard! then lock me in I say. Do what you will; but leave me."

"Leave you! Lock you in! And HERE!—GOD bless you, Sir, you can't be aware"——

"Leave me—leave me!" said the stranger impetuously; and he drew the door towards him as he spoke.

"What! would you be locked up and left alone with them dead Som——?"

"Go—and release me in an hour."

In amazement at the stranger's mien, air of command, courage, and choice, Moulder departed. The "Jolly Beggars" lay in his way home, and the door stood so invitingly open, and the sounds of mirth and good fellowship which thence issued were so attractive, that he could not resist the temptation of washing away the cares of the day in a cool pint, were it only to drink the stranger's health.

This indulgence Moulder repeated so frequently, as at length to lose all recollection of the stranger, of the vault, and of his appointment; and it was only late on the morning of the following day, when his wife asked him "if he had come honestly by what was in his pocket?" that in an agony he remembered his prisoner.

Trembling in every limb, and apprehending he knew not what, he hurried to the church and unlocked the vault.

The spectacle which there awaited him haunted the old man to his dying day. The remains of the stranger were before him, but so marred, so mutilated, so disfigured, that no feature could be recognised even by the nearest relative.

Rats in thousands and in myriads had assailed him, and by his broken sword, and the multitudes which lay dead around him, it was plain his resistance had been gallant and protracted. But it availed not. Little of him remained, and that little was in a state which it was painful for humanity to gaze upon.

Among the many who pressed forward to view the appalling spectacle was an elderly female much beloved in the village for her kindly, and gentle, and compassionate heart, and to her the sexton handed a small memorandum-book which had somehow or other escaped complete destruction.

Upon the papers it contained the old lady looked long and anxiously, and when she spoke, it was in accents of unusual emotion.

"These," she said, "are the remains of Colonel Vincent Desborough. May he meet with that mercy on high which on earth he refused to others!" The old lady paused and wept, and the villagers did homage to her grief by observing a respectful silence. They all knew and loved her. "This spectacle," she continued, "opens up fountains of grief which I thought were long since dry; but chiefly and mainly does it teach me that the *measure we mete out to others is measured unto us again.*"

The Barbadian.

From the Christian Register.

THE NATIVITY.

"The day is approaching on which by far the greater portion of the Christian world is accustomed to celebrate the nativity of our LORD and Saviour JESUS CHRIST. Shall the occasion be unobserved by us? Shall our people go forth to their works and to their merchandize apparently unconscious that the greatest event in the world's history is commemorated on this day?—Our temples closed; the anthem silent; no rejoicing crowd thronging the holy altar, no prayer, no thanksgiving, no sign that sinful mortal men joy in the gift of a Redeemer who hath abolished death, through whom is 'remission of sins' and eternal life? *Inconsistent men.* We can celebrate a national jubilee, but with the world's jubilee we have no concern.—We can get up a pageant to testify our joy for a temporal deliverance, and waste thousands to make it of a worthy splendor, but an hour of holy thought and praise and prayer, that does the soul good, we cannot spend in GOD's house to the honor of that blessed time when even the anthem of a heavenly choir broke on the still night air of Judea's vale, glorifying that wondrous birth, to which all nations, and ages, and worlds must look for spiritual freedom, light, and joy. The birth of nations and of heroes is remembered and sung; but the birth of Him who is the glory and true life of all nations and souls must be unhonored and forgotten. And why? Because the early settlers of New England abolished its observance among themselves."

* * * * *

It is enough that the festival is the appropriate, beautiful natural offspring of Christian faith and the love of our blessed LORD, and singularly adapted, if rightly observed, to open the fountain of devout gratitude in every Christian heart and swell the waters as they flow. There were noble men among the pilgrims. Let us venerate all that was great and worthy in their characters. But let us have done with endorsing their errors and follies. Let us cease to follow blindly the lead of men who could solemnly enact the absurdity of such a law as follows:

'No one shall read common prayer, keep Christmas or saint's day, make mince-pies, dance, play on any instrument of music except the drum, the trumpet, and the Jews' harp.'

Thus decreed our fathers of Connecticut.—Peace be to their souls; though they had little idea of giving any body peace on earth, as appears from other of their veritable laws:

'No food or lodging shall be allowed to a Quaker, or other heretic.'

'If any person turns Quaker, he shall be banished, and not suffered to return on pain of death.'

'No *priest* shall abide in this dominion. He shall be banished, and *suffer death* on his return. Priests may be seized *by any one without a warrant.*'

Our fathers of the Plymouth and Massachusetts settlements share in the honor of the same feelings which dictated the above magnanimous resolves. We do not choose to follow such men in all things because they have done some great things. No; denouncing indiscriminately every usage of the mother Church from which they separated, they acted the part of the pettish child who, because he cannot have just that thing he wants, dashes from him furiously every thing he has. Let us try religious observances by their own merits, and not by the opinions of any body of men in regard to them. And if we find in the Nativity of our LORD an occasion to which our hearts are drawn with a holy, joyful sympathy, let us obey the grateful impulse, and chant our hymns in honor of the great Redeemer's birth. Throw open wide the temple gates.—Press to the holy altar. Redeem another day from the uses of this world, and comfort the soul in its struggle with care and sin and sorrow, by the immortal hope and heavenly joy promised by the rising of the Sun of Righteousness upon the deepest darkness of the world, as the sun in heaven, rising at this season from the depth of winter's gloom, and ascending in his annual course, promises the resurrection of nature, the hope of spring, the summer's joy.

THE DUTY OF SEEKING THE LORD.

"Seek ye the LORD, while he may be found: call ye on him, while he is near." Remembering always what the LORD himself hath said: "Because I called, and ye refused. I have stretched out my hand, and no man regarded, but ye have set at nought all my counsel, and would none of my reproof; I will also laugh at your calamity, and mock when your fear cometh. Then shall they call on me, but I will not answer: they shall seek me early, but they shall not find me." (Proverbs i. 24, &c.)

Every man in a Christian country hath, it is presumed, an appointed time, in which he may seek the LORD. For as the LORD waiteth to be gracious, desireth not the death of any sinner, and is we are told "no respecter of persons," it will be found on future inquiry that no man has been lost for want of some day of grace having been vouchsafed to him. In consequence of his being overwhelmed with the pursuits and pleasures of this world, or living a willing slave to his carnal appetites, he may indeed have been inattentive to the soft voice of GOD in his conscience; and by thus suffering the dawn of the day of grace to pass by him unnoticed, and consequently perhaps unemployed, he may be now living in a state of insensibility to all spiritual matters, "dead," as the apostle says, "while he liveth." But this state of his case furnishes no argument, save against himself.

The ground on which we proceed on this occasion is, that GOD is to be found by all who *seek* him. But then they must seek him diligently; and not only seek him, but seek him in the way in which he is to be found. This is necessary to be observed; because a very mistaken notion prevails in the Christian world, that every man is at liberty to seek GOD in his own way: and provided he is sincere in what he does, it is a subject of no consideration with him whether he is obedient. But, my brethren, sincerity and obedience must go together, to render our service acceptable to a GOD of order, and our seeking of him effectual. The words of the Psalmist furnish a full direction on this head: "With my whole heart have I sought thee," says he, "oh let me not wander from thy commandments: I will meditate in thy precepts, and have respect unto thy ways."

To bring these words home to Christians, I would apply them thus:—You are called on, as Christians, to seek the LORD: not only while he may be found, but also in the way in which he is to be found; as a neglect in either case may prove fatal to your search. There is one point then in which all Christians are agreed; that GOD is to be sought only through the medium of his incarnate Son. For we are told by CHRIST himself, "that no man cometh unto the Father but by him." This being a point on which there can be but one opinion in a Christian congregation, the next inquiry is, in what manner members of the Christian Church, who profess to approach to GOD through CHRIST, may seek him so as not to be disappointed in their search.

It must be remembered then in the first place, that "GOD is not the author of confusion, but of order and peace, as in all churches of the saints." (1 Cor. xiv. 33.) Consequently, whoever professes to seek GOD must seek him in the ways of GOD's appointment, if he would attain his desired object. The making use of wrong means for the sake of a good end is but doing evil that good may come; which is both a dangerous and a deceitful practice. This consideration places the words of the Psalmist before us in their full force, "I have respect," says he, "unto thy ways." Let the member of the Christian Church then conform to the plan of salvation laid down for him, by living in the constant and faithful use of the appointed means of grace; considering that these open the only *revealed* road of communication between earth and heaven. Let him seek GOD in the services of the Church, and seek him faithfully; and "his labor will not be in vain in the LORD."—"For no sound member of CHRIST is without the grace of CHRIST; which is conveyed with his blood, by the sacraments and other ordinances, to quicken and animate the whole body of the Church, as the vital heat is diffused through the arteries, to support and invigorate all the parts of the body of a man. The spirit and blood of CHRIST are as necessary for the life of the Church and her members, as the vital heat and natural blood are for the life of the body and its members. When therefore all flesh, Gentile as well as Jew, became incorporated in the Church which is the body of CHRIST, the LORD poured out of his Spirit upon all flesh, and there was no age, sex, condition, or nation, that did not partake of the fountain of life freely, which flowed from the heart of CHRIST pierced on the cross; and which, when circulated in the Church, as the blood is in the body, wherever it came, brought life, and health, and salvation with it to all flesh. In no place was its way manifested upon earth, by the preaching of the word, and the institution of the ordinances, but there was manifested at the same time, "its saving health unto all nations;" all being "one body in CHRIST JESUS, and every one members one of another."

By those therefore who faithfully seek the LORD in his appointed ordinances, he will be found both in the prayers, in the lessons, in the sermons, and in the sacraments. It must be your own fault, consequently, if in them you find him not. For the prayers of our excellent Church being all addressed to GOD, through the name of his incarnate Son, must have access to the throne of grace, provided they come not forth from feigned lips. "Whatsoever ye ask in my name," says CHRIST, "that will I do."—(John xiv. 13.)

The lessons which are read, being the inspired word of GOD, must lead you to an acquaintance with GOD, if you are not wanting to yourselves. The word of GOD, we are told, is "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of GOD may be perfect." (2 Tim. iii. 16.)

The sermons, if they are what they always ought to be, and what, we trust, they in general are, the faithful interpretation of the word of life; cannot, if properly attended to, leave you in ignorance with respect to the important object you have in pursuit, and the manner in which it is to be secured.

Whilst the sacraments, if approached in faith, with a just sense of sin, and the consequent necessity of a Saviour to take it away, cannot fail bring you to the end of all Christian search; for they bring you near to GOD, through the body and blood of his crucified Son; by the faithful receiving of which, you become "one with CHRIST and CHRIST with you." And, my brethren, if you are "one with CHRIST," there remains nothing in this world worth your seeking.

In such case, you are happily arrived at the summit of all earthly attainments; you have completed the great object for which you were sent into the world: for in such case, you have found the LORD.—*Archdeacon Daubeny.*

INFLUENCE OF THE PULPIT ON POLITICAL INSTITUTIONS.

In the absence of all provision on the part of the government for the instruction of the people in the principles of public virtue, we ask where are they to look for instruction except to the pulpit? From the newspaper press they cannot expect to derive it, though admirably adapted to that end, since the press, generally under the influence of party organization and subservient to party purposes, has become the chief instrument in promoting licentiousness. Interest is found to be more powerful in its influence than principle, and hence the press is too often seen catering for the public appetite. This appetite must be corrected before the press can be reformed.—Our seminaries of learning undoubtedly do much in the formation of good moral character among the youth of the country; but the class which it is important to affect is beyond the reach of this influence. They are already men grown and acting in the responsible stations of citizens and heads of families. To the pulpit then are we to look almost exclusively for the inculcation of that sound moral sentiment founded on religious principle, which supports the great social edifice of our country.

The past and present circumstances of the people have tended in a very remarkable manner to weaken and abridge the influence of moral obligation among us. The extent of our territory and the variety of our resources, all inviting to enterprise and activity in the accumulation of wealth, have in their practical effects made mighty inroads upon good morals. It is under the influence of parental teaching and example, and in the virtuous associations of early life, formed in the neighborhoods where we were born, reared, and educated, that the elements of a good character are ordinarily laid, strengthened, and established. The fact of being known in a community thus operates as a restraint against immoral or irreligious conduct. The man is led to remonstrate with himself on the eve of performing an improper act, and to ask how can I do this thing and shame my friends and acquaintance? But in extensive portions of our country, the people are comparatively strangers to each other. The ties which bound them to their parental domicile and all the associations of their young days are broken up, and thousands find themselves in a land of strangers with whom they have little sympathy in feelings and habits, and whose presence imposes scarcely any restraint upon their actions. They are here to-day and gone to-morrow, and care not what estimate is formed of their character by those among whom they have temporarily sojourned. In such a state of things, it must be obvious to reflection, how very important is the aid which the pulpit brings forward to promote the well-being of society.—In that solemn and fearful accountability of man to GOD, to be realized at all times and in all places, and set forth and faithfully declared by the minister of religion, a restraining and controlling influence is obtained and acknowledged which otherwise would be unthought of and unfelt.

Nor is this influence limited to the single case adduced. It is felt measurably through all the ramifications of society, where the truth of GOD's word is plainly and faithfully preached. In the constant occupation which most heads of families find, stimulated as they are by having placed before them fair opportunities to amass riches, they have little leisure, at least they employ but a small portion of their time in the moral culture of their children. The rising generation are consequently coming forward to engage in the business of life uninstructed in the nature of their duties and uninformed as to their responsibilities. In a vast majority of instances, the young who are just rising into manhood are totally ignorant of the nature and extent of their obligations as moral and accountable beings.—They can give shrewd and intelligent answers to all questions concerning traffic and trade, and the value of various kinds of property, but as to the nature and extent of those obligations by which man is bound to "do justly, love mercy, and walk humbly with GOD," they have been taught nothing, they know nothing, and oftentimes care nothing. The example of their parents has led them to regard money as "the chief good," and in its acquisition all advantages are to be taken which the law will allow, or which artful evasions of the law will enable them to compass. The social affections are swept away in this struggle for gain—there is no place for their exercise, and the kindly offices of charity and benevolence are unknown. The children of the country are thus in a measure trained up with feelings almost hostile to their species. The idea they have of public liberty is, that they may do as they please, regardless of the comfort and even the rights of others. Reverence for age and character is unfelt—sympathy for suffering and distress is destroyed, and respect for law and authority despised as meanness. Effrontery is taken for manliness—rudeness for gentility, and impudence for easiness of manners. Is it any wonder that under this hardening process future heroes in crime are formed, and that we hear and read of deeds of daring villany and desperate wickedness? Is it any wonder that an awful recklessness and disregard of human life should be exhibited?—That law should be violated and authority trampled under foot? The history of the past year has presented to us dreadful catastrophes, portraying in the loss of human life incidents of thrilling horror It is the natural consequence which follows upon the want of a just sense of responsibility grounded upon moral obligation.

Bishop Otey.

BAPTISM.

In the office of baptism, and also in that of confirmation, the terms regenerate and born again are applied to those who are baptized.—And this circumstance has given rise to the unfounded opinion that the Church does not maintain the necessity of any spiritual change, but that which takes place in baptism. It appears, however, from these very offices, that the Church does most strenuously insist in the case of those who are baptized on that "renewing of the mind," or that "renewing of the HOLY GHOST," to which in modern times the term regeneration is erroneously applied. The scriptural application of this term is to baptism. Thus the apostle speaks of the "washing of regeneration," evidently meaning baptism; and as a distinct operation "the renewing of the HOLY GHOST." (Titus iii. 5.) Guided by this authority, the Church makes the same distinction particularly in the collect for Christmas day—"Grant that we, being regenerate and made thy children by adoption and grace, may daily be renewed by the Holy Spirit." Regeneration is always applied in the writings of the first ages of the Christian Church to baptism; and a different construction of this term, in modern times, to denote a change of heart and life, has given rise to very erroneous opinions as to the views of the Church on this important subject. By regeneration she means—a change of state, from our natural state, in which we have no title to the blessings of the gospel covenant, to "a state of grace or salvation" in the Christian Church, in which we have a title on the conditions or qualifications of repentance, and faith, and evangelical obedience to the privileges of pardon, and grace, and eternal life, which CHRIST purchased for his mystical body. In this sense it is. therefore, that in the office of confirmation, the Church speaks of those who are baptized "as regenerate by water and the HOLY GHOST, and having received the forgiveness of all their sins." But this blessing, and all the other blessings of the Christian covenant conveyed and assured in baptism, suppose repentance, and faith, and evangelical obedience in the recipients; when they come of age, in the case of infants, and actually in the case of adults. Without these qualifications, without the "renewing of the mind," without "dying unto sin and living unto righteousness," for which the necessary grace is pledged in baptism, and in which also the most powerful motives, arising from the blessings of pardon and eternal life there proffered, are presented, the regeneration of baptism will only increase the guilt and condemnation of those who thus resist the grace and contemn the privileges there conferred.

That the Church does maintain and most earnestly urge on those who are baptized and regenerated, a change of heart and life, from sin to holiness, which is properly styled renovation, renewing, conversion, sanctification, must be evident from the following language which she uses in the offices of baptism:—"O merciful GOD, grant that the old Adam in this child (or person) may be so buried, that the new man may be raised up in him." "Grant that all sinful affections may die in him, and that all things belonging to the Spirit may live and grow in him." "Grant, that he, being dead unto sin, and living unto righteousness, and being buried with CHRIST in his death, may crucify the old man, and utterly abolish the whole body of sin." "Baptism doth represent unto us our profession; which is, to follow the example of our Saviour CHRIST, and to be made like unto him; that as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living."

And in the office of confirmation, the Church prays for those who are regenerated in baptism—"Strengthen them, we beseech, O LORD, with the HOLY GHOST, the Comforter; and daily increase in them thy manifold gifts of grace," &c. "Lead them in the knowledge and obedience of thy word," &c.

The Church then does maintain the necessity of a change of heart, of spiritual renovation, and presents by her views of baptism the most powerful motives to it.—*Bishop Hobart.*

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